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ABSTRACT

These projects were completed by participants in the Fulbright-Hays summer seminar in Morocco and Senegal in 1999. The participants represented various regions of the United States and different grade levels and subject areas. The 13 curriculum projects in the collection are: (1) "Doorway to Morocco: A Student Guide" (Sue Robertson); (2) "A Social Psychological Exploration of Islam in Morocco and Senegal" (Laura Sidorowicz); (3) "An Exhibition of the Arts of Morocco and Senegal" (Nancy Webber); (4) "Morocco: Changing Times?" (Patricia Campbell); (5) "The Old Town and Your Town" (Amanda McClure); (6) "Everyday Life in Morocco and Senegal: A Lesson Plan" (Nancy Sinclair); (7) "French Colonial Regimes and Sufism in Morocco and Senegal: A Lesson Plan" (Arthur Samuels); (8) "Language, Education, and Literacy in Morocco" (Martha Grant); (9) "Integrating Islam in an Introductory Course in Social Psychology" (Kellina Craig); (10) "Lesson Plans for High School Art Classes" (Tewodross Melchishua); (11) "A Document-Based Question Activity Project: The Many Faces of Islam" (Richard Poplaski); (12) "Slide Presentations" (Susan Hult); and (13) "A Curriculum Guide for 'Year of the Elephant' by Leila Abouzeid" (Ann Lew). (BT)

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United States Department of Education Seminars Abroad Program 1999

MOROCCO AND SENEGAL: FACES OF ISLAM IN AFRICA

The Moroccan-American Commission for Educational and Cultural Exchange
(Administering Agency)

LIST OF PARTICIPANT CURRICULUM PROJECTS

Doorway to Morocco: A Student Guide	*Sue Robertson*	1
A Social Psychological Expioration of Islam in Morocco and Senegal	*Laura Sidorowicz*	67
An Exhibition of the Arts of Morocco and Senegal	*Nancy Webber*	83
Morocco: Changing Times?	*Patricia Campbell*	88
The Old Town and Your Town	*Amanda McClure*	115
Everyday Life in Morocco and Senegal: A Lesson Plan	*Nancy Sinclair*	121
French Colonial Regimes and Sufism in Morocco and Senegal: A Lesson Plan	*Arthur Samuels*	132
Language, Education, and Literacy in Morocco	*Martha Grant*	141
Integrating Islam in an Introductory Course in Social Psychology	*Kellina Craig*	151
Lesson Plans for High School Art Classes	*Tewodross Melchishua*	170
A Document-Based Question Activity Project: The Many Faces of Islam	*Richard Poplaski*	179
Slide Presentations	*Susan Hult*	208
A Curriculum Guide for "Year of the Elephant" by Leila Abouzeid	*Ann Lew*	210

United States Department of Education Seminars Abroad Program 1999
Morocco and Senegal: Faces of Islam in Africa

PARTICIPANT CURRICULUM PROJECT

DOORWAY TO MOROCCO:
A STUDENT GUIDE

Sue Robertson
Teacher of World History
Mills E. Godwin High School
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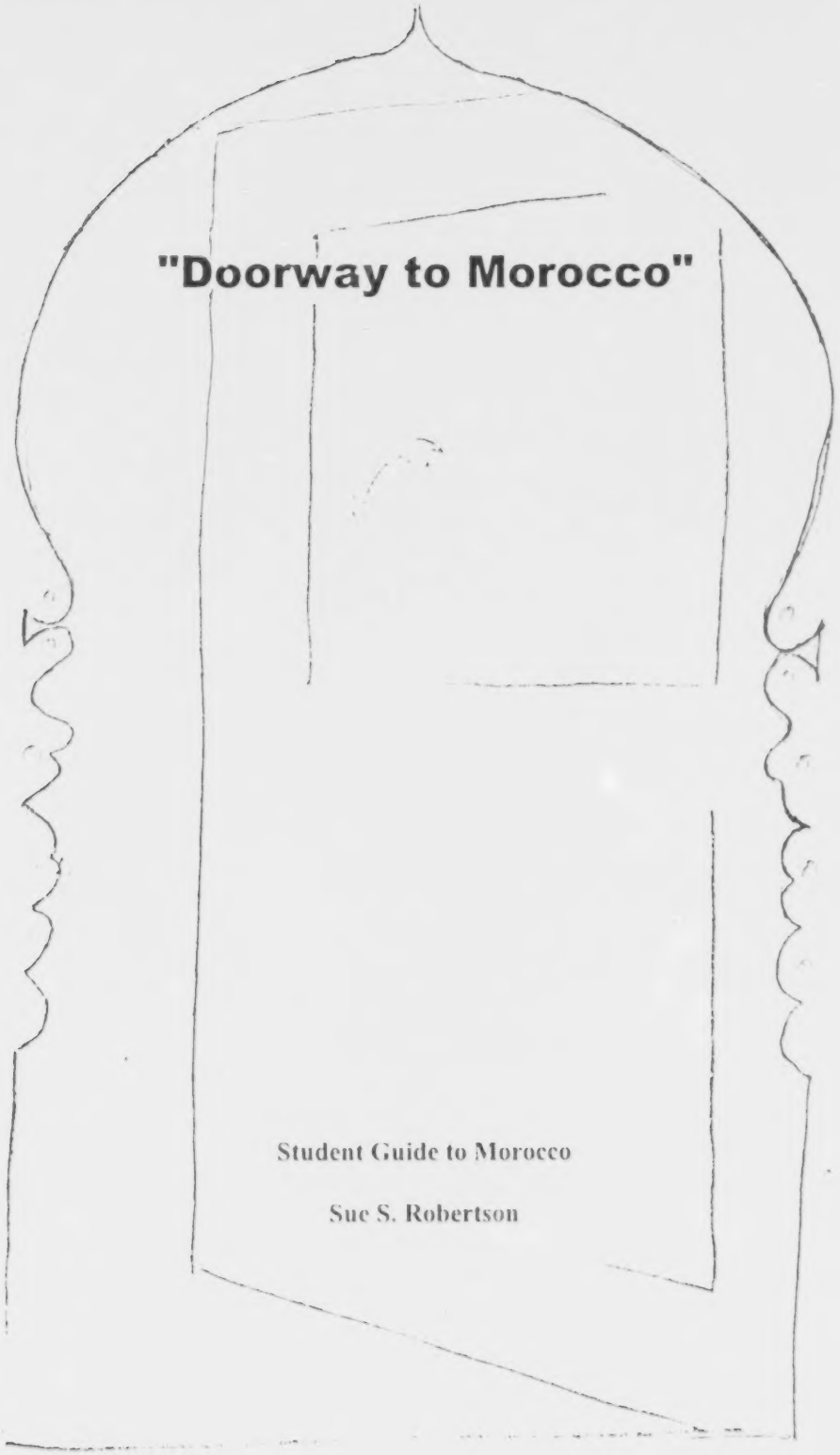

"Doorway to Morocco"

Student Guide to Morocco

Sue S. Robertson

"Doorway to Morocco"

General Objectives Relating to Morocco and North Africa

Student Activities:

- to locate and identify major geographic areas and features of Morocco
- to answer geographic question about locations, resources, climate, conflict lines, movement and cultural diffusion using a variety of maps, graphs and charts
- to assess the validity of myths, generalizations, and stereotypes
- to demonstrate basic knowledge of Moroccan history and culture
- to show understanding of language and ethnic diversity
- to learn basic vocabulary relating to area
- to examine contemporary issues, films, pictures, and books depicting Morocco and interpret cultural norms
- to demonstrate an understanding of Islam
- to look at Islam's role in shaping life in North Africa and its impact on Moroccan cultural norms
- to be able to identify major figures and understand their roles in history
- to read and discuss the material in the textbook and successfully complete textbook exercises and tests
- to examine contemporary issues and conflicts
- to recognize African artistic works, crafts, and literary masterpieces
- to consider present and future issues such as trade and the environment
- to analyze documents relating to Morocco
- to evaluate the significance of major historical events and regional developments in North Africa.

"Doorway to Morocco"

Pre-Test on Morocco

List Answers for the Following Questions.

1. Morocco's Relative Location?

   Size? Approximate Population?

   Capital? Symbols on Flag? Color of Flag?

   Cities considered Imperial Cities?

   City called "the Soul of Morocco?"

   What is the Maghreb?

2. Briefly describe major geographic features of Morocco.

Would you find:
sand dunes?
trees?
blue oceans?
snow?
high mountains?
plateaus?
fertile plains?
only desert?
oasis?

3. What agricultural products are produced?

   Major Industries?

   Exports?

4. Who were the early inhabitants?

5. What is ethnicity?

   Who makes up the ethnic majority?

   minorities?

6. Major Religious Affiliation?

   Other Religions?

7. Type of Government?

   Head of State?

8. Important Aspects of Morocco's history?

9. Colony of what country or countries?

   When was independence achieved?

10. Is there language diversity? Explain.

11. What types of arts flourish in Morocco?

12. What are some contemporary issues facing Moroccans?

13. Name some important visitors who have been enchanted with Morocco.

    Why would someone want to visit the country?

14. What is your image of Morocco?

* After showing your Pre-Test to me, please look up any answers you can in the books provided on the table. We will discuss the results after all students have finished.

"Doorway to Morocco"
General Information/Overview of Assignments

Before we "journey" to Morocco there is some general advice that you need:

1. Expert travelers immerse themselves in a culture before they go on a trip. You must read a book about Islam, North Africa or Morocco. Chose a work from the list supplied or ask one for the librarians for help. You will be required to produce a mini-book or children's book based on the information in your parallel reading selection.
   Due Date:

2. A mistake some travelers make is to constantly judge a country in comparison to the United States. Things are different in many parts of the world - that does not make them worse. Do not rush to impose your cultural norms on other groups. With more knowledge you will be able to look at cultures in a less ethnocentric way. You will need to investigate several Internet sources to widen your knowledge, see list of some recommended sites. Turn in a brief review of what you learned from each site. Extra points for creating a good Web Search on Morocco for other students to complete.
   Due Date:

3. You must be sensitive to the fact that Islam is the center of many Moroccans lives. As you read, notice Islam's profound influence on Morocco and North Africa. We will review the major tenents of the faith using notes, overlays and videos. There will be a quiz on Islam.
   Quiz Date:

4. Colonial French and Moslem attitudes are traditional and conservative. In terms of behavior and dress these attitudes prevail. One would never errs by being modest. Women do not look men on the street in the eye. Acceptable dress includes covering arms and legs. Learn the names for traditional clothing. Study vocabulary and terms.

5. It is often hard for westernizers to get used to bargaining. Many items are purchased at open-air markets and bargaining is the customary method of arriving at a price. It is considered gauche (almost rude) not to bargain for certain things. In the United States bargaining is not usual and is not part of social life. Americans are often embarrassed by haggling over prices. Moroccans love to argue over prices in the souqs. Write a page essay comparing a souq to a shopping mall.
   Due Date:

6. Morocco is geographically diverse. There are plains, mountains, deserts, plateaus and a long western coast bordering on the Atlantic Ocean. Three times the size of Great Britain, Morocco is one of the most mountainous countries in Africa. Fill in the study maps of Morocco and study for a map quiz.
   Map Quiz Date:

7. There is Multilingualism in everyday life. Great language and cultural diversity and complexity exist in Morocco. The average Moroccan is fluent or nearly fluent in two

languages and often people speak three or more languages. Standard Arabic is the official language of Morocco. However the Moroccan dialect of Arabic is what is spoken on the street and in the home. There are three dialects of Berber spoken by many as their mother tongue. French is the usual second language with Spanish being a strong second language in the north. Learn five Arabic words or greetings. Be prepared to say these words or phrases. Be able to discuss how language helps define Moroccan identity.

8. Moroccan food is noted for its excellence around the world. Lunch is often the main meal of the day and typical dishes are cous-cous and tagines (slow-cooked mutton or chicken stews). In their private homes, Moroccans are hospitable. many dishes are set out and it is typical to eat with the right hand out of common dishes of food. However, usually each person "sections" off a portion of the dish in front of them and eats, only from that "area." Sweet mint tea is often served. Religious festivals, such as the feast at the end of Ramadan, would be celebrated with special foods at a time decreed by the Muslim calendar. Locate and write down a recipe for a Moroccan dish. Note any ingredients or cooking methods that vary from American cooking. Extra points for making the dish for your family or for the class.

9. There are some inconveniences that occur in North Africa. One eccentricity is that the electricity or water may go off - even in very good neighborhoods or hotels. Moroccans are prepared and often fatalistic about many events in life. In Sha'allah, "if God wills" is a common response. In the same vein, two Moroccan proverbs say, "The World has not promised anything to anybody," and "Man plans and God manages." Write a diary entry detailing a conversation or encounter with a Moroccan (artist, writer, students, worker, doctor --- your choice).
   Due Date:

10. Read the Historical Framework of Morocco in The Rough Guide article in this packet. The French colonized Morocco in the 20th century. Although the French were in control only from 1912 to 1956 much French influence remains. Moroccans seems to have a love-hate relationship with the French. Create a time line for Moroccan history based on your reading and notes. Be able to discuss other influences and themes in Moroccan history.
    Due Date:

11. Morocco has a rich artistic tradition. One-third of all Moroccans are employed in craft-related fields. Use guidebooks such as The Lonely Planet and The Knopf Guide to Morocco or art books to describe three of the following artistic traditions:
    A. music,
    B. ceramics,
    C. textiles and embroidery,
    D. calligraphy,
    E. Koran cases,
    F. tattoos and harqus
    G. metalwork
    H. Leatherwork
    I. Woodwork
    J. zellige making
    Due Date:

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12. Many people have a great fascination with Morocco. Paul Bowles, the American expatriate who recently died after living most of his life in the Moroccan city of Tangier, said "certain areas of the earth's surface contain more magic then others." Many writers and artists have spent time in the country. Pretend that you are a great travel writer who is going to spend a week or ten days in Morocco. Plan your trip. Check on the best time of the year to go and the estimated cost. What cities would you visit? Why? describe your probable activities in each city, your transportation, accommodations, and work in some of the general atmosphere and history of the areas you would visit. Submit your article.
Due Date:

* Note: Assignments required would depend on the specific class and time frame allowed.

Procedures:

After administering the Pre-Test, begin to open the door to Morocco with a discussion with students. Have a student list on the board as students express their concepts, images, and stereotypes of Morocco and North Africa. Praise accurate information and point out examples of biased, xenophobic and ethnocentric thinking if they exist. Ask questions that emphasize and clarify the cultural contrasts and examples of cultural diffusion present in Morocco; borrowing ideas, language and customs from Berbers, Arabs, Europeans and so on. Set the stage for the class exploration of Morocco by showing items and explaining cultural norms that interest students: information about transportation, communication, teenagers, schools, appearances, entertainment, food, housing and environment.

Guide students in filling in maps of Morocco. Use write-on maps, wall maps of Africa, overlays and blank students maps to teach students the location of major cities, mountain ranges, bodies of water and neighboring countries.

Next, study the physical and cultural (geography) of Morocco by filling in data sheets and forming some general comparisons.

Have available the following resources:

- Atlases
- Almanacs
- Encyclopedias
- CD-ROM's and computer disks (PC Globe, Maps N Facts, Blue Planet, World Almanac and Book of Facts, Microsoft Encarta)
- Internet Sources
  (eg. CIA World Factbook at http://www.odci.gov/cia/publications)
- Data from article:
  "Morocco and California: Comparing Environment and Society" by Donald J. Zeigler printed in Journal of Geography. Vol. 96. No. 4. July/August 1997.
- Recent National Geographic articles on Morocco

Physical and Cultural Geography Chart for Morocco

Capital:
Capital's Population:

Imperial Cities:

Physical Features of Morocco.

Approximate Length:

Approximate amount of coastline:

Shape of country:

Continental Location:

Climate Zones or Areas:

Vegetation:

Factors that affect climate:
Warm or cold?

Offshore Current:

Highest Peak:
Elevation:

Current population:
(or estimated population)

Population Depsity:

Birth rate:

Median Age:

Per Capita income:

Life Expectancy:

Percent rural:

Percent urban:

Percent employed in Agricultural:
Production:

Religious Affiliations:

Closest American State in Size:

In shape:

"Doorway to Morocco"

Vocabulary to Learn:

Geography Terms:

- Maghreb
- Atlas Mountains
- Anti-Atlas Mountains
- Agadis
- Casablanca
- Chaoven (Chefchaouen)
- Tangier
- Marrakesh
- Esscourira
- Fez
- Meknes
- Rabat
- Salé

Cultural & Religious Terms:

- Djéllaba
- babouches
- Kafton
- Souk (souq)
- bazaar
- couscous
- tajine
- Berbers
- Bedouins
- Polisorio
- Sufis
- Kasbah
- Medersa
- Mellah
- Great Mosque
- Kairouyine Mosque
- Hassan II Mosque
- zellige
- henna
- hamman
- Medina
- Mausoleum
- Minaret
- Minbar
- dirhams
- Petit-taxis
- Grand-taxis
- Oasis
- Muhammad
- Allah
- Islam
- Muslim
- Ramadan
- Five Pillars
- Salat
- Koran (Quran)

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12

"Doorway to Morocco"
Literature - History Connections

Objectives:

1. To expose students to literature that explores life in North African and Sub-Saharan African countries.

2. For students to read and share parallel readings so that they can view African history, geography, and culture in more depth and with more enjoyment.

Grade Level: 9th and 10th Grades

I teach a year World History course to Virginia secondary school students at Mills E. Godwin High School in Richmond, Virginia. There is a great emphasis on my ninth and tenth graders passing the Standards of Learning Test in Virginia. I stress this objective with all my classes. However, my Honors World History Class needs to go far beyond the Standards. In the past I have not made enough of an attempt to link literature and history. I believe that I need to challenge these very capable students by assigning more activities that connect literature and scholarly writings to history.

Since participating in the Fulbright Scholarship program in Morocco and Senegal last summer, I have attempted to survey the school library to discover the availability of African works. I have found that I would need to include fiction as well as non-fiction in order to suggest enough works for my fifty-eight honors students.

I plan to give my class the enclosed reading list the first of October and assign each student to read one of the books by the first of January when they return to school after the Winter break. After reading the book each student will be asked to create as a project a children's short version of the work or a colorful "mini" book that conveys the message of the author. Students will bring their creation to class and will show his or her child's book or mini work and point out its' features. We will pass the "works" around with the entire class getting a chance to look at each small book and ask any questions about the contents. Hopefully using this method will ensure that the class will become acquainted with a number of books about Africa and each student will know one work in more detail.

The project will count as a test grade ensuring that students "try."

Assessment will be based on:

1. Demonstrated understanding of the book read.

2. Ability to make valid connections to African history, geography or culture

3. Creation of an appealing artistic mini book that conveys main text's message.

4. Class reception of work.

*This activity was completed by my honors classes. See two attached mini books.

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"Doorway to Morocco"
The Arts in North Africa/Afternoon Choices

Objectives:

1. To enrich the African/Middle Eastern sections of World History courses

2. To expose students to African art and films that they would not otherwise view.

Grade Level: 9th and 10th Graders

Due to limits on field trips and time constraints for trips and in-class movies, I plan to offer several opportunities for enrichment activities for my World History students after the normal school day. I have taken student groups to the Virginia Museum of Fine Arts before but to see Asian Art Exhibits and Renaissance Arts Galleries. I have not arranged after-school movies before for my classes, however, after reflection I feel that they will draw students.

Procedures:

1. Students will be told that they need to participate in at least one after school activity cultural activity and will need to submit paperwork to be graded based on that activity.

2. A Thursday night trip to The Virginia Museum of Fine Arts will be scheduled. A docent will be booked so that my students can have a gallery visit. Since the Museum is open on Thursday night, we will meet in the main lobby at 6:00. Parents will be welcome to come as well as students. I will send out an invitation and field trip forms several weeks prior to the visit. With a docent and myself as the guides, we will visit the African and Middle Eastern galleries of the Museum. The docent and I will point out features, trends, and important pieces in the museum collection and allow the students to ask questions. We will especially stress influences such as nature and religion and cross-cultural influences.

   Students will be asked to chose two works or items and to fill in the following for each:

1. Type of item?

2. Description of item? (in detail)

3. Probable use or place of display? Date of work?

4. How does the item relate to what we have studied in class?

5. Why did you chose this work? Why does it appeal to you?

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6. Of all the works viewed, was there a work you dislike or didn't understand? If so, why?

7. Did your parent accompany you? If so, were their reactions to African and Middle Eastern Art similar to yours? Explain if necessary.

8. Have them write their comments please.

9. What did you learn from this Museum visit about Middle Eastern/African Art?

10. Would you return to the Museum? Why or why not?
    Had you previously visited the African galleries? If so, when?
    Have you visited African Art exhibits at other museums? Is so, where?

Assessment:

1. Students will be graded on
   a. Attendance at one after-school activity during first semester
   b. Orderly behavior, informed questions
   c. Primarily on written responses to either Museum visit or to after-school movie review questions.

**This activity is important because I teach in a suburban high school where many of the students do not go "downtown" to the Museum.*

Choice 2/After School Movie

I will offer a moye screening in my classroom after school (probably 4:00-6:00) complete with popcorn.

I will show a movie with an story or theme such as the ones I was exposed to by the Fulbright program and by The Consortium for Teaching Seminars. Students will be given the Ten-Point Movie Analysis sheet prior to viewing movie. I will help explain the plot as necessary.

Movies chosen will depend on purchase price or availability.

Assessment:

Students will be graded on:

1. Attendance at one activity
2. Behavior and suitable questions and attention
3. Written Ten-Point Movie Analysis

15
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Name_____

Ten-Point Movie Analysis
Questions for Discussion

1. The Story. Is the story true or made up? If it is made up, is it true to life? If not, does the lack of realism serve a special function? Does the action move rapidly or drag? How is suspense built? What is the climax? Does the story end appropriately? Is a happy ending always the "right" ending?

2. The Setting. When and where does the story take place? Are the costumes and other details appropriate to that time and place? Does the background add to the story? Does the setting help to create the mood of the story?

3. The Cast. Are the actors and actresses suited to their parts? Can you think of others who might have been better? Do the actors and actresses seem to be the characters instead of themselves?

4. The Characters. Do the characters seem real? Can you understand why they act as they do? What explains their actions – the desire for success, for money, for power, for happiness, the fear of something, the love of adventure, the desire to help others? What qualities do you admire in these characters? What do you dislike?

5. The Dialogue. Do the characters converse naturally? Is the dialogue interesting, clever, humorous? How do characters reveal themselves through dialogue? How are details of the plot presented through dialogue?

6. The Photography. Do you recall special effects achieved by various shots – closeup, angle, fade-in, fade-out, shadows and so on? Does the photography sometimes "speak" to the viewer much like the dialogue? If so, give examples.

7. The Sound Effects. Do the sound effects help the story of are they confusing? Does the music reinforce the mood? Does the music have other functions.

8. The Directing. Was the picture directed so that the parts work together – story, acting, photography, music? Who was the director? Why is knowledge about directors a good guide in choosing movies?

9. The General Effect. How has the movie affected you? Has it influenced your thinking in any way? Has it influenced what you want to do? What did you learn from it? What understanding of people did you gain from it? Do you feel that the picture accomplished its purpose?

10. Long Term Effect. What did you learn about the history of this era and place from this film?

*How many stars would you give this movie? (1-5 scale) Your rationale?

16

Arabic Greetings and General Phrases

Greetings

Peace upon you	salaam alaykum
And upon you peace	Wa-alaykum is-salam
Welcome or glad to see you	shlan wa-sahlan

Phrases

How are you?	kayf haalak?
Praise God (I'm fine)	al-hamdu lil-laah
I am fine	ana tayyib
Thank you	shukran
(You're Welcome) It is nothing (also Excuse Me)	afwan
I'm sorry	ana aasif
Speak slowly, please	tkllam shway shway, min fadlak
If God Wills	inshallah
tomorrow	bukkara
Don't worry, it's not important	maalesh
Goodbye	ma'assalama
Please come in	tafaddal
May I offer you tea?	tureed shaay?
Where is the bathroom?	ayn il-hammaam

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A Few Useful Words

Son of/of the family of	Ibn
Daughter of	Bint
Mother of	Umm
Father of	Abu
Yes	Na'am
No	La
How much?	Kaam
My name is	isme

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Arabic Names

Arabic names all have meanings, with derivations in everyday vocabulary.
Some of the more common are:

Girls' Names:

Naima - "gift"

Sharifa - "Honest, trustworthy"

Najma - "star"

Karima - "generous"

Nabila - "noble"

jamila - "beautiful"

Jajeeba - "smart, intelligent"

Rheem - "gazelle"

Jenan - "Paradise"

Nawal - "reward"

Maha - "deer"

Rawiya - "thirst quencher"

Muna - "aspiration, hope"

Souheila - "summer star"

Kamela - "perfection"

Salma - "protected"

Boys' Names:

Abd-allah - "servant of God"

Abdul-Rhaman - "servant fot he Compassionate"

Abdul-Karim - "servant of the Generous"

Karim - "generous"

Nabil - "noble"

Jamil - "handsome"

Khaled - "Immortal"

Riyadh - "garden of Eden"

Nasser - "liberator"

jamal - "beauty"

hakim - "wise"

Marwan - "chivalrous"

Shaher - "the proclaimer"

Kamal - "perfection"

Aziz - "beloved"

Laith - "lion"

Nimer - "tiger"

Many Arab names go back to times before the three monotheistic religions arose. Many of the names of Arab children today are Biblical and have counterparts in many Western names also drawn from Biblical traditions. The languages of the bible, Aramaic (and later Hebrew) are Semitic languages, as is Arabic.

Noah	is	Nuh	in Arabic	David	is	Daoud	in Arabic
Abraham	"	Ibrahim	"	Jesus	"	Issa	"
Moses	"	Musa	"	John	"	Hanna	"
Aaron	"	Haroun	"	Mary	"	Merriam	"

*Taken from A Medieval Banquet

Examples of Spanish Words of Arabic Origin

Building and Irrigation

albanil (builder)
alizace (foundations)
alcaduz (water pipe)
arrecife (sidewalk)
alez (gypsum, plaster)
adobe (sun dried brick)
alcove
acequia (irrigation ditch)
azud (dam)
focefiza (mosaic)
almacen (storehouse)
azulejo (tile)
chafariz (water basin)

Trees, Plants and Foods

Alhucema (lavender)
azahar (flower)
azafran (saffron)
tamarindo (tamarind tree)
alerce (cedar tree)
aldodon (cotton)
esponja (sponge)
alcornoque (cork)
acetunas (olives)
adelfas (laurel)
agenfibre (ginger)
alcohol
arroz (rice)
alubia (beans)
azucar (sugar)
Jazmin (jasmine)
arar (larch tree)
estragon (tarragon)
albarcoque (apricot)
algaroba (carobe tree)
limon (citrus)
orozuz (liquorice)
nenufar (nenuphar)

Administration

alcalde (judge)
alcaide (commander)
alarife (expert)
arraez (chief)
aduanas (customs)
almotacen (market provost)
tariffa (tariff)

Sciences, Arts

zero
algebra
algorithm (logarithm)
darsena (arsenal)
droga (drug, medicine)
casida (poem)
laud (lute)

Colors

azul (turquoise)
setuni (olive green)
zarca (blue)

*Dr. Mohamed El Mansour

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Parallel Readings: Africa and Islam

North Africa

Bayer, William. Tangier, 1978.

Bowles, Paul.
- Days: Tangier Journal: 1987-1989, 1992. NONFICTION
- Delicate Prey and Other Stories, 1980. FICTION
- Distant Episode: Selected Stories, 1997. FICTION
- Midnight Mass, 1983. FICTION
- Sheltering Sky, 1949. FICTION
- Too Far From Home: the Selected Writings..., 1993. FICTION

Bryher. Coin of Carthage, 1963. HISTORICAL FICTION

Camus, Albert.
- Exile and the Kingdom, 1958. SHORT STORIES
- Plague, 1947. FICTION
- Stranger, 1946. FICTION *

Daudet, Alphonse, 1872. FICTION

Driscoll, Peter. Heritage, 1982. HISTORICAL FICTION

Fernea, Elizabeth Warnock. A Street in Marrakech: A Personal Encounter With the Lives of Moroccan Women, 1975. NONFICTION *

Flaubert, Gustave.Salammbo, 1863. CLASSIC FICTION

Gilman, Dorothy. Mrs. Pollifax and the Whirling Dervish, 1990. MYSTERY

Hoffman, Eleanor. Realm of the Evening Star: A History of Morocco and the Lands of the Moors, 1965. NONFICTION *

Irwin, Robert. Mysteries of Algiers, 1988. ESPIONAGE

Luard, Nicholas. Shadow Spy, 1990. ESPIONAGE

Maalouf, Amin. Leo Africanus, 1989. HISTORICAL FICTION

Serhane, Abdelhak. Messaouda, 1986. FICTION

Wren Percival C. Beau Geste, 1927.

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Islam

Bishop, Peter. Encyclopedia of World Faiths, 1987. *

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Gordon, Sheila. Waiting for the Rain, 1987. FICTION *

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22

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Curse of the Pharaohs, 1981. *
Deeds of the Disturber, 1988. *
Lion in the Valley, 1986. *
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Paton, Alan.
Cry, the Beloved Country, 1948. FICTION *
Tales From a Troubled Land, 1961. SHORT STORIES
Too Late the Phalarope, 1953. FICTION *

Biography

Dinesen, Isak. Out of Africa, 1937. AUTOBIOGRAPHY*

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Nelson Mandela: The Struggle is My Life: His speeches and writings brought together with historical documents and accounts of Mandela in prison by fellow-prisoners. *

Paton, Alan. Towards the Mountain, 1980. AUTOBIOGRAPHY *

Anwar el-Sadat: In Search of Identity, 1977. AUTOBIOGRAPHY *

Carroll, Raymond. Anwar Sadat, 1982. BIOGRAPHY *

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Murray, Jocelyn. Cultural Atlas of Africa, 1982. Out of date, good historical info. & pictures *

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Gurney, Gene. Kingdoms of Asia, the Middle East and Africa, 1986. *

Haskins, Jim. From Afar to Zulu: A Dictionary of African Cultures, 1995. *

Mazrui, Ali A. The Africans: A Triple Heritage, 1986. *

McEvedy, Colin. Atlas of African History, 1980. Out of date, but good historical info. *

Minks, Louise. Traditional Africa, 1996. *

Murphy, E. Jefferson. Understanding Africa, 1978. Out of date, but excellent illustrations. *

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23

Worldmark Encyclopedia of the Nations: Africa, 1998. *

* In Godwin Library collection 11/99

24

27

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Fakhry, Majid. A Short Introduction to Islamic Philosophy, Theology and Mysticism. Oxford. One World Publications. 1997.

Mahfouz, Naguib. Midaq Alley. Washington: Three Continents Press. 1981.

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Smith, Huston. Religions of Man. new York: Harper & Row, Publishers, 1965.

Williams, John Alden, ed. Islam. George Braziller. New York. 1962.

Possible Films to use to teach about Islam:

A Common Ground: Where Three Religions Come Together, 1985.
(Islamic Affairs Program) Washington, D.C.
202-785-2710

Islam: An Introduction, (1981) (Islamic Affairs Program)

The World of Islam: Orient/Occident, 1983.

An Introduction to Islam, (1989). (Holt, Rinehart and Winston)

The World of Islam: Islamic Art, 1983. (Holt, Rinehart and Winston)

Filmstrip:

The Great Religions: Islam (Multi-Media Productions, Inc.)

Suggested Websites for Information on Morocco and Islam

http://www.maghreb.net/countries/morocco

http://www.lonelyplanet.com/dest/afr/mor.htm/list

http://www.maroc.net

http://www.Arab.net/morocco-contents.html

http://www.mincom.gov.ma/english/gallery/gallery.html

http://www.mincom.gov.ma/

http://www.immigration-usa.com/wfb/morocco_geography.html

http://www.comptons.com/encyclopedia/ARTICLES/0075/00943104_A.html#P14A1

http://www.geographia.com/morocco/

http://www.mincom.gov.ma/english/gallery/cuisine/recipes/index.htm

http://www.islam.about.com/culture/islam/msubasics.htm

http://www.iad.org/intro/intro.html

http://www.iad.org/intro/intro.html

Addresses for Islamic Resource Materials for Teachers

Organizations

American-Arab Anti Discrimination Committee (ADC)
4201 Connecticut Avenue, NW
Suite 500
Washington, DC 20008
tel: 202-244-2990 fax: 202-244-3196

American Muslim Council (AMC)
1212 New York Avenue, NW
Suite 525
Washington, DC 2005
tel: 202-789-2262 fax: 202-789-2550

AMIDEAST
1730 M Street, NW - Suite 1100
Washington, DC 20036
tel: 202-429-9210 fax: 202-429-9214

Arab Information Center
The League of Arab States
1100 Seventeenth Street NW, Suite 602
Wshington, DC 20036
tel: 202-265-3210

Arab World and Islamic Resources and School Services (AWAIR)
Audrey Shabbas, Executive Director
1865 Euclid Avenue, Suite 4
Berkeley, CA 94709
tel: 510-704-0517 fax: 510-704-0741

International Institute of Islamic Thought (IIT)
555 Grove Str.
Herndon, VA 22070
tel: 703-471-1133 fax: 703-471-3922

Middle East Institute
1761 N Street, NW
Washington, DC 20036
Tel: 202-785-1141 fax: 202-331-8861

Middle East Outreach Council (MEOC)
Deborah Littrell, President
Center for Middle Eastern Studies
University of Texas
Austin, TX 78712
tel: 512-471-3881

Middle East Policy Council (MEPC)
Senator George McGovern, President
1730 M Street, NW, Suite 512
Washington, DC 20036
tel: 202-296-6767 fax: 202-296-5791

Middle East Studies Association of N. America (MESA)
1232 N. Cherry Avenue
Tuscon, AZ 85721
tel: 602-621-5850 fax: 602-321-7752

Muslim Education Council (MEC)
P.O. Box 411
herndon, VA 22070
tel: 703-759-7698 fax: 703-759-9461

National Council on US-Arab Relations
1140 Connecticut Avenue, NW
Suite 1210
Washington, DC 20036
tel: 202-293-0801 fax: 202-293-0903

Publishers

Interlink Publishing Group
46 Crosby Street
northampton, MA 01060
Tel: 413-582-7054 fax: 413-582-7057

AMANA Books
P.O. Box 678
Brattleboro, VT 05301
tel: 802-257-0872

Three Continents Press (3CP)
P.O. Box 38009
Colorado Springs, CO 80937-8009
tel: 719-579-0977 fax: 719-576-4689

Periodicals

Washington Report on Middle Eastern Affairs
P.O. Box 53062
Washington, DC 20009
tel: 202-939-6052 or 1-800-368-5788

ARAMCO World Magazine
P.O. Box 2106
Houston TX 77252
tel: 713-432-4147 fax: 713-432-5519

25

Middle East Report (MERIP)
1500 Massachusetts Avenue, NW
Washington, DC 20077-1957
tel: 202-223-3677

The Link
Americans for Middle East Understanding
475 Riverside Drive, Room 241
New York, NY 10115
tel: 212-870-2053 fax: 212-870-2050

Curricular Units and Supplements

The Arab Community Center for Economic and Social Services (ACCESS)
2651 Saulino Ct.
Dearborn, MI 48120
tel: 313-842-7010

Center for Contemporary Arab Studies
Intercultural Center
Georgetown University
Washington, DC 20057
tel: 202-687-5793 fax: 202-687-7001

Center for Foreign Policy Development
BrownUniversity
Box 1948
Providence, RI 02912
tel: 401-863-3465 fax: 401-863-7440

Center for Middle Eastern and North African Studies
144 Lane Hall
University of Michigan
Ann Arbor, MI 48109-1290
tel: 313-764-0350 fax: 313-764-8523

Center for Middle Eastern Studies
The University of Chicago
5828 South University Avenue
Chicago, IL 60737
tel: 312-702-8298 fax: 312-702-2587

Council on International and Public Affairs
777 United nations Plaza, Suite 3C
New York, NY 10017
tel & fax: 212-953-6920

Council on Islamic Education
P.O. Box 21086
Fountain Valley, CA 92728
tel: 714-839-2929 fax: 714-839-2714

Embassies and Information Offices (only a sampling)

Royal Embassy of Saudi Arabia
601 New Hampshire Avenue, NW
Washington, DC 20037
tel: 202-337-4134 or 4076 fax: 202-944-5983

Kuwait Information Office
2600 Virginia Avenue, NW, Suite 404
Washington, DC 20037
tel: 202-338-4002 fax: 202-338-0957

Moroccan Embassy
1601 21st Street, NW
Washington, DC 20009
tel: 202-462-7979

*Adapted from NCSS Conference Presentation by Lynne Fiala and Robin Hren

Examples of Student Work

Jennifer Lucas
Period 6

Islam: Researching a Religion

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ

"Muhammad is the messenger of Allah." [Qur'an 48:29]

Read the passage below and answer the questions following it.

Muhammad ibnu Abdillah was born in Mecca in the year 569 CE. He earned his living as a trader and was known by his people as al-amin (the trustworthy one). When Muhammad reached the age of forty, the angel Gabriel came to him with revelations that established his prophethood. Muhammad (saas) was first ordered to instruct his immediate family on Islam, including his beloved wife Khadija, but eventually it was revealed to him that he should begin delivering the message to all mankind. Those who believe in the one God and accept Muhammad as His messenger are called Muslims. In the next twenty years of his life, he communicated the message of Allah to his people, and set an example of how people should live their life.

وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ
عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

"And whatever the messenger gives you, take it, and whatever he forbids you, leave it. And fear Allah: truly Allah is severe in punishment." [Qur'an 59:7]

The 5 Pillars of Islam

1) Fast from dawn to sunset during the ninth month, Ramadan

2) Pray five times a day facing Mecca: at dawn, at noon, in the afternoon, in the evening, and at nightfall

3) Almsgiving

4) Make a pilgrimage to Mecca at least once

5) Profession of the unity of God and the prophethood of Muhammad

Muhammad began preaching in Mecca about 610. He made slow progress at first. Most of the rich powerful citizens scorned him and his preaching. His preaching angered and frightened the Meccans, and some of them even plotted to kill him. In 622, Muhammad fled to the city of Medina where a group of people helped him. This emigration to Medina is called the Hegira. Muslims date their calendar from the year. In 630, Muhammad and his followers returned to Mecca and over took the city. They destroyed all the idols in the shrine, the Kaaba, and turned the area around it into a mosque. The Meccans then accepted Islam and acknowledged Muhammad as prophet. Mecca and Medina became the sacred cities of Islam.

Answer the following questions:

1. When was Muhammad born?

2. Gabriel came to Muhammad with revelations that established his what?

3. What was Muhammad flight to Medina called? When?

4. What did the Muslims base their calendar on? When?

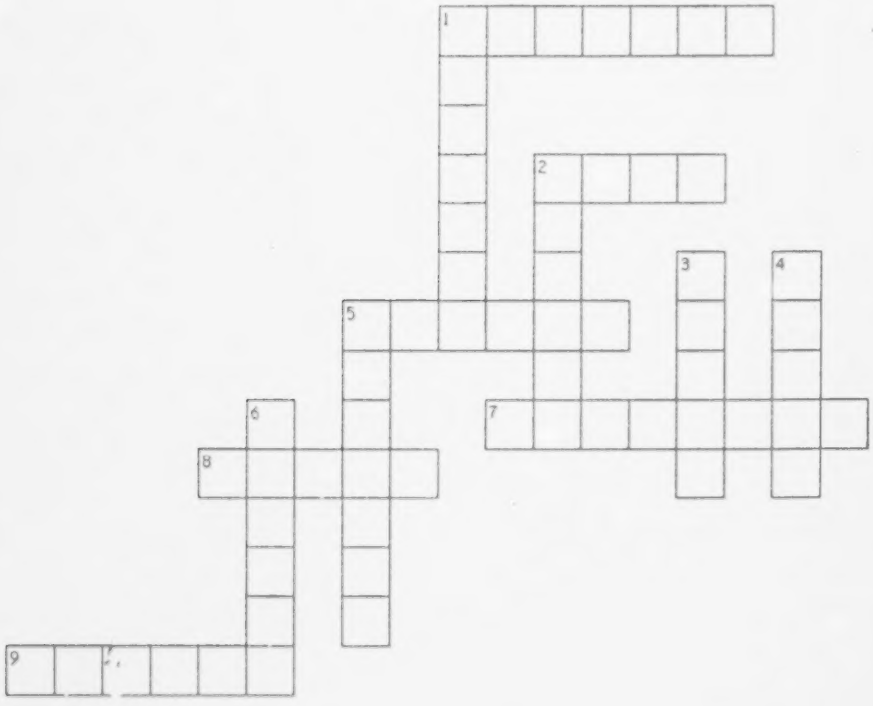
5. What are the times when a Muslim is supposed to pray during the day?

6. When Muhammad began preaching did he have a quick or slow start? Why?

7. What are followers of Muhammad called?

8. In what year did Muhammad and his followers over take Mecca and when?

Complete the following puzzle using the provided clues below.



Across
1. crier who announces prayer time
2. pilgrimage
5. a place of kneeling
7. religious college
8. required almsgiving
9. graduate of Madrasah

Down
1. followers of Muhammad
2. Muhammad's emigration from Mecca to Medina
3. holy war
4. Muslim holy book
5. mosque tower
6. Muslim ruler

Exploring Morocco:

An Internet Activity for High School Students
Created by Megan Greeley

Welcome to your study of Morocco! Morocco is a exciting nation with a long history and fascinating culture. The purpose of this page is to introduce you to many aspects of Moroccan life. After viewing the web links, answer the questions that follow.

I. Geography

Morocco Map Geography Facts

1. What is Morocco's northern border?
2. What is Morocco's western border?
3. What desert borders Morocco?
4. What mountain range runs through Morocco?
5. Describe the location of the following Moroccan cities:
   a. Fez
   b. Casablanca
   c. Tangier
   d. Marrakesh
   e. Rabat
6. What is important about Morocco's location?
7. Describe the international disputes over land within Morocco?

II. Flag and National Anthem

Flag of Morocco

Morocco's Flag is red, symbolizing its relationship with the Arab world. The green 5 point star is the Seal of Solomon, a traditional symbol for both Muslims and Jews. This seal represents Morocco's Muslim heritage.
Enjoy listening to the National Anthem!

III. History

Brief History | The Green March

1. Who were the aboriginal peoples of Morocco?
2. What group led the first invasion of Morocco?
3. What group led the second invasion? What lasting impression did they make on the country?
4. Why did Europeans invade Morocco? Which nations established colonies? When?
5. From whom did the Moroccans gain independence from in 1956?
6. What nation retained claims within Morocco at the time of its independence?
7. What options did King Hassan II have in dealing with this situation? Do you think he made a good choice? Why or why not?

IV. Government

Government | A New King

1. What type of government does Morocco have?
2. What is the capital?
3. What is the legal system based on? What impact do you think this has on the legal system?
4. Who replaced King Hassan II?
5. What are some challenges facing this new king?
6. What issue is causing problems between Morocco and Algeria?

NEXT

Please continue

Brynne Archer
&
Lisa Chung
Per. 6

INTERNET SEARCH ON ISLAM

HISTORY OF ISLAM: go to http://gbms01.uwgb.edu/%7Edutchs/190outln/ISLAM.HTM

Mohammed

-born in _____ AD in the city of _____

-in _____ AD. he received visions and messages, which were written down in_____AD

-in _____ AD. he fled to the city of _____, in what is known as the hegira

-returned to Mecca in _____ AD

-by the time of his death in _____ AD. he had unified _____

The Spread of Islam

Islam was popular for these 4 reasons:

- _____
- _____
- _____
- _____

The Schism of 700 AD

Two reasons why Islam split:

1. - _____
   - _____

Islam split into 2 groups, the _____ and the _____

-the more fundamentalistic of the 2 are the _____

Effects of Islam

-preserved, _____

-innovations in _____ and _____

-link between East and West

-"Arabic" numbers from _____

-Trigonometry from _____

-sanctuary for the religion of _____

37

INTRO TO ISLAM: go to http://salam.muslimsonline.com/~azahoor/islamntro.html

-Nothing is worthy of worship except _____

-Allah created the _____ and _____ and all that is contained in it

-_____ means the submission to the will of God.

-Islam is the religion of_____

-Allah's laws are just for people regardless of_____ , _____ , or _____

-The main difference between Islam and other religions is that it refuses to accept any form of creation whatsoever as a _____

-About_____ % of Muslims live in the Arab world

THE CREED: go to http://www.sim.org/islam/creed.html

- Belief in_____-one God, self-existent, created and maintains the world
- Belief in_____-servants of God, the greatest is _____.
- Belief in_____-_____ is the final and greatest prophet of God
- Belief in_____-the holiest book of Islam is the _____ .
- Belief in_____-day on which one's good and bad deeds are balanced

THE FIVE PILLARS: go to http://www.sim.org/islam/five.html

-Shahada, or _____ -declaration of faith

-Salah, or _____ -pray 5 times a day facing Mecca

-Zakah, or _____ -Muslims should give ___% of their annual income in cash or food

-Siyam, or _____ -children, the sick, those engaging in heavy labor, and pregnant or nursing women are excused from it

-Hajj, or _____ -any Muslim who can afford it must travel to

FASTING: go to http://www.islamzine.com/ramadan/fasting.html

-Muslims fast during_____ , the___ th month of the Islamic year.

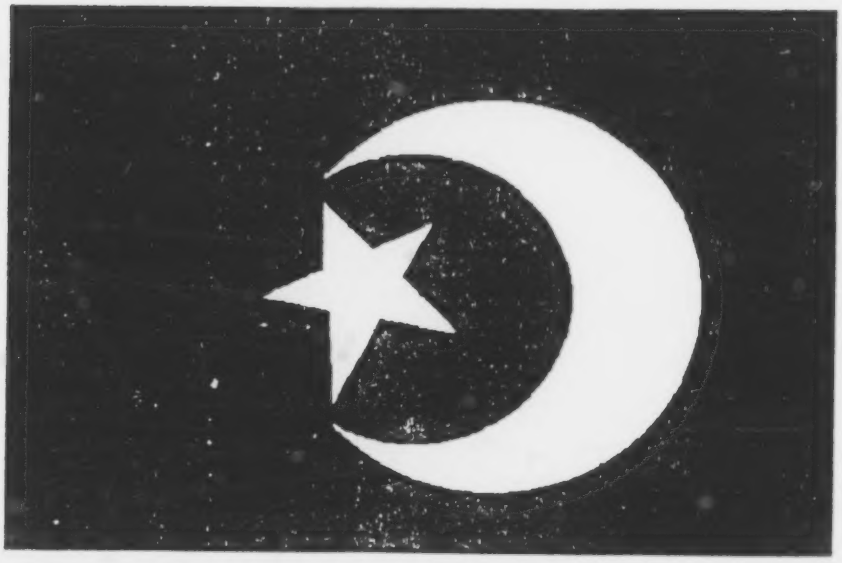
-fasting teaches man the principle of _____ - he fasts out of his love for God

-one fasts to please_____

David Minaskanian
Period 6; History
January 15, 2000

Student Guide to Islam

The Universal Flag of Islam



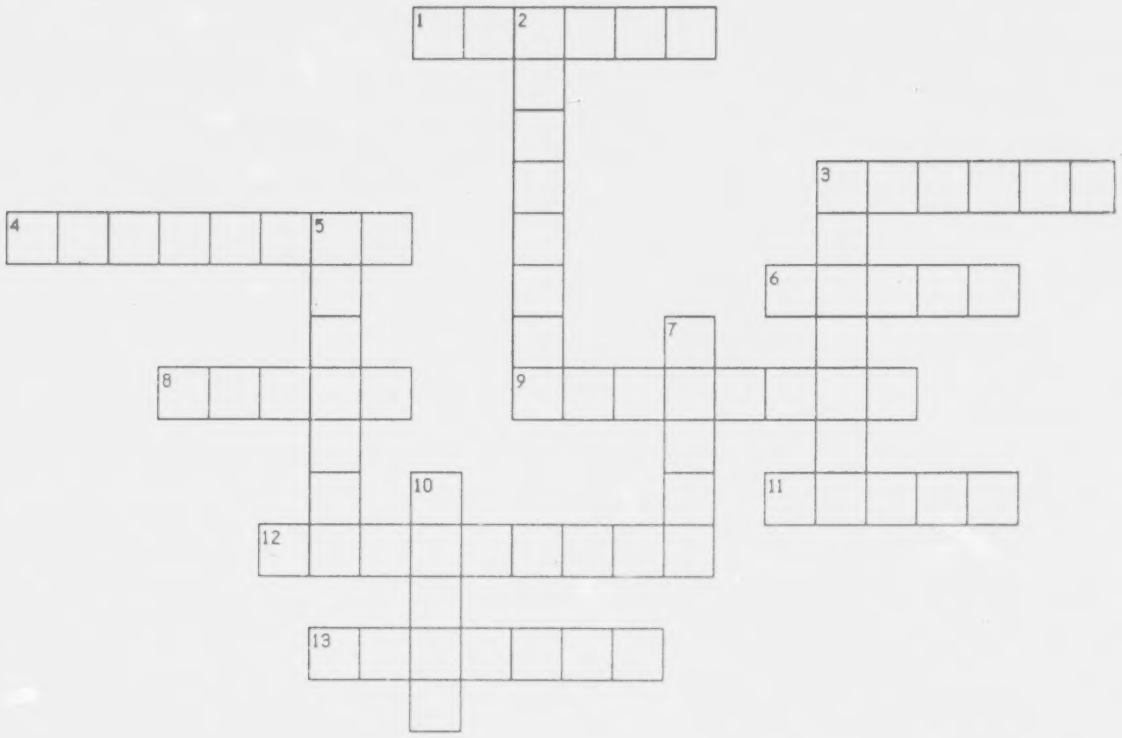
- Islam means "Submission to the Will of God"

- The founder of Islam was Muhammad
  - He lived from 570 AD to 632 AD
  - At the age of 40, the angel Gabriel appeared and told him to recite what later would become the Koran
  - Preached in Mecca, but was forced to flee to Medina.
  - In 622 AD, Muhammad converted Bedouins in the desert outside of Medina to Islam

- The Five Pillars of Islam make up the Muslim life
  1) The creed: "There is no god but Allah, and Muhammad is his prophet"
  2) Praying five times a day towards Mecca
  3) The giving of alms, or charity, to the poor
  4) Fasting during the holy month of Ramadan
  5) Pilgrimage to Mecca, if financially able to do so

- Two major sects of Islam
  1) Shi'ites- the minority; allow for individual interpretation
  2) Sunni- 85% in the world; follow a strict interpretation of the Koran

Islam Information



Across
1. Islam prayer house
3. The covering of women
4. Example of Muslim architecture (in Spain)
6. Muslim name for God
8. Act of giving alms to the poor
9. Allah's prophet
11. Means "submission to the will of God"
12. Largest populated Muslim country today
13. Five times a day facing Mecca

Down
2. Mystical tradition
3. Five _____ of Islam
5. Holy month in which Muslims fast
7. Location of black meteorite in Mecca
10. Muslim Bible

14 of 15 words were placed into the puzzle

http://puzzlemaker.school.discovery.com/code/BuildCrissCross.asp 01/15/00

40

Mrs. Pollifax and the Whirling Dervish

David Minaskanian
Period 6; History

41

Mrs. Pollifax and the Whirling Dervish

By: Dorothy Gilman

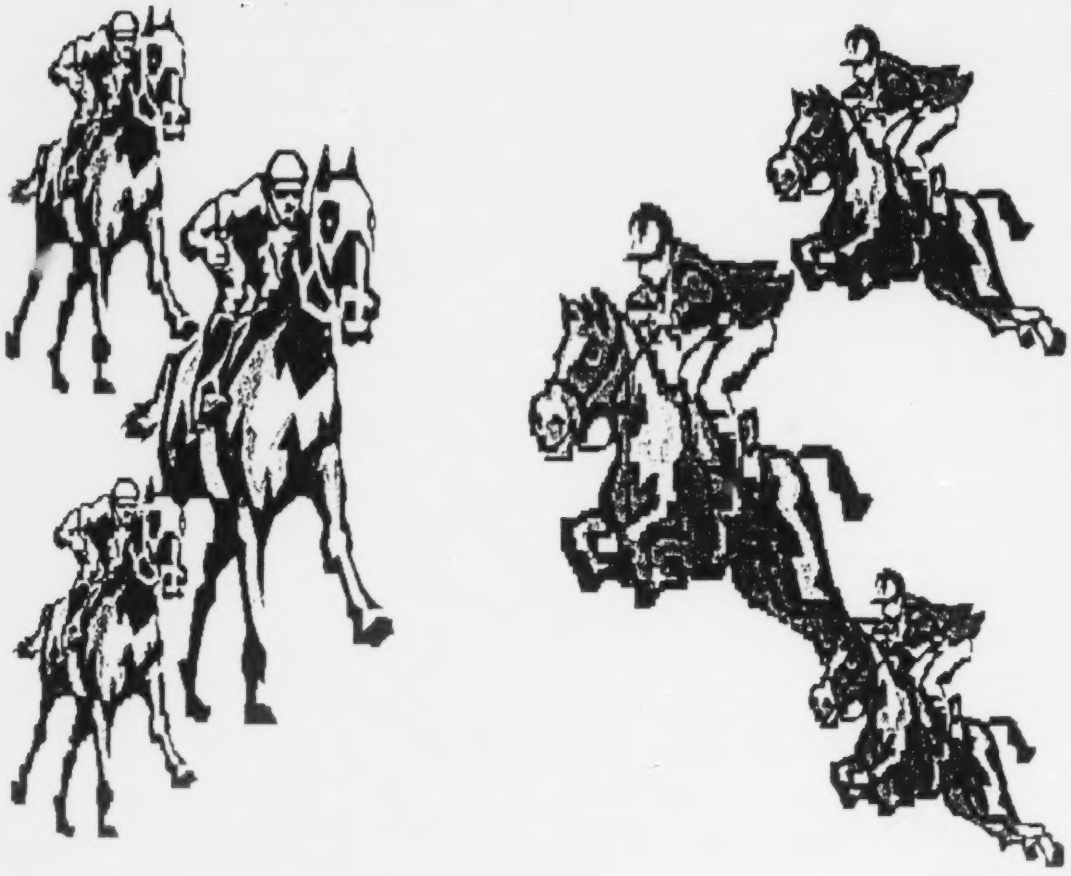
Published by: Doubleday
New York, New York
1990

42

Mrs. Pollifax is on hand in Morocco to back up an inept CIA agent named Max Janko.

43

Their assignment is to confirm the identities of seven undercover informants who make up "Atlas," a top-secret department within the CIA. One of the informants has been replaced by a phony, and the pair needs to find out which one it is.

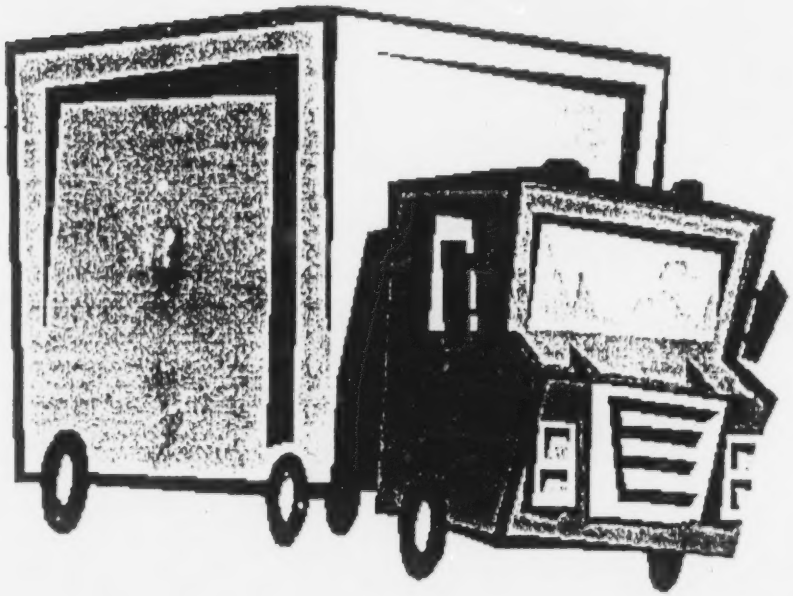


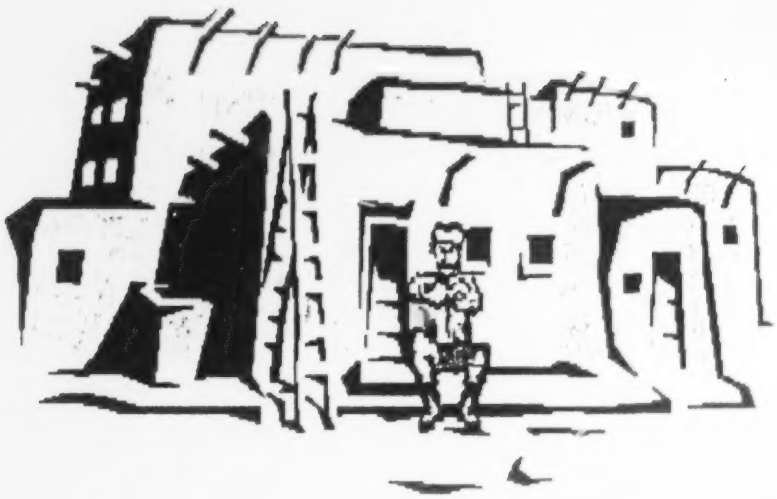
The reason for the investigation is due to a civil war. The Polisarios are fighting the Moroccans for control of land in the Western Sahara.

45

After identifying only two of the informants, Pollifax finds out that the Janko she is travelling with is a fake. The real Max Janko soon catches up with them and kills the imposter in a struggle.

The real Max Janko and Mrs. Pollifax are able to warn three more of the seven informants. They pick up person number five's son, Ahmad, and promise to take him to his aunt.





Unfortunately, the spy is found to be the sixth person on the list. He captures Pollifax and Janko, but Ahmad escapes. The two are locked in a shack with the real sixth informant, Sidi Tahar.

48

Sidi Tahar is a whirling dervish. A dervish is a Muslim mystic noted for devotional exercises and for conducting the turning, which is a dancing prayer that leads to the Light.

Ahmad is able to rescue the three captives and they go on the run, with the Moroccans right behind them.

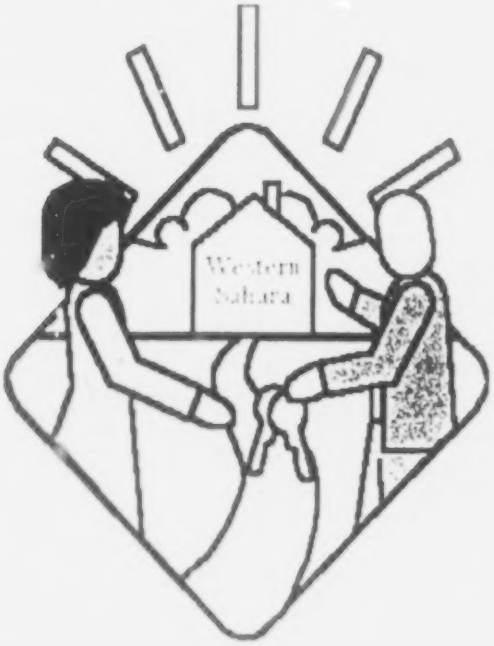
50

They are saved at the last second by the Polisarios, who take them to safety.

51

Although the war is far from over, the Polisarios now have a greater chance to reclaim their land in the Western Sahara from the Moroccans. Hopefully, it will be through peaceful means.

THE END



52

Author Analysis

Dororthy Gilman's novel portrays many different genres. It combines history, intrigue, mystery, humor, and war to form an astounding story that will keep a person hanging until the last sentence. Mrs. Pollifax and the Whirling Dervish is a story that should not be missed by anyone.

A Street in Marrakech:

A personal encounter with
The lives of Moroccan women.

By: Elizabeth fernea

A Street in Marrakech

By: Elizabeth Warnock Fernea

Doubleday and Company, Inc.

Garden City, New York

Copyright 1975

Chapter One- Foreword

This book is all about the lives of a family who lived in Marrakech for a year. It discusses all their trials as they adapt to the customs of the people and try to lead a somewhat normal life in a foreign country.

Elizabeth and Bob Fernea pack up their family and move to Marrakech for one year, on a grant that Bob had gotten from the University of Texas. They had three kids, Laura Ann, Laila, and David. Although this seems extreme to us they had already lived in Egypt, so moving to Morocco for a year was not a big deal. Unlike most foreigners the Ferneas decided to live in the traditional medina with all of the Moroccan people. This would allow them to learn the dialect of Moroccan Arabic and to learn about Morocco and North Africa. Their welcome to Rue Tresor was a whole lot different then they expected. Although things started out rough for them in the end the Ferneas developed strong friendships and a whole new respect for the Moroccan culture.

Chapter Two

The arrival in Rue Tresor had been a lot different then the Ferneas had expected. As they drove down the small streets of the medina children thronged around their car. They stared at them as if they were an exhibit from the zoo. They laughed at them when they got out of the car and some even pulled Laila's blonde hair. All the Ferneas wanted was to get inside the house that would become their home for the next year.

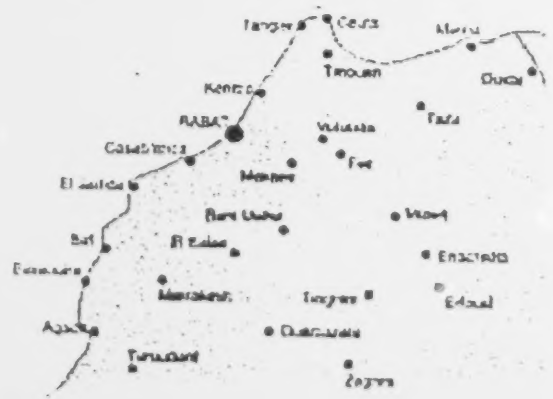
They were met by Hajia Kenza, the lady they were renting the house from and Aisha, the lady that Kenza, had found to work for them. Although the experience in the street had been rather disturbing the Ferneas would not allow it to discourage them. The next surprise that met them was that Aisha could understand the little Egyptian Arabic that Elizabeth could speak.

Having Aisha turned out to be a lifesaver. Through the next year she was always there to help them and a close friendship between Elizabeth and Aisha formed. She helped explain the unfriendliness of the Moroccan people. She explained that they

were very vary of foreigners because of the way they were treated by them in the past.

A goal of the Ferneas was to enroll their children into Moroccan schools. They had no luck doing that since the children spoke no Arabic and the Moroccans wanted no foreigners in their schools. The Ferneas applied to many other schools and had almost given up hope when the children along with another couple from America's children got into the last French school. The couple from America with their children became very good friends with the Ferneas over the next year.

In order for their children to go to the French School they had to go to school at night to learn French. The adults decided that learning French was a good idea so they also went to school at night to learn French. In the class Bob and Elizabeth felt the tension between the Moroccan people and themselves. They were not friendly at all and never even talked to them. All the Ferneas could figure out was that they blamed them, being foreigners, for all the problems in the past.



BEST COPY AVAILABLE

Chapter Three

Elizabeth and the girls realized that when they went out in the medina everyday they stuck out in the crowd because they didn't wear veils and djellabas. So that they wouldn't stick out so much, Elizabeth had Kenza and Aisha to take them shopping for veils and djellabas. Elizabeth and Laura Ann were taken to a shop and had their djellabas specially made like everyone else. Wearing these around town helped them not stick out like foreigners and made them feel like they were more part of the medina and less like tourists.

One of the major turning points in the book and the part that made the Ferneas completely accepted into the Moroccan society was Rabia's wedding. In Moroccan culture women and men never did anything together. Even their weddings were separate. On the first night the men would have their ceremony and the next night the women would have theirs. Then the man and the wife would come together that night for the very first time.

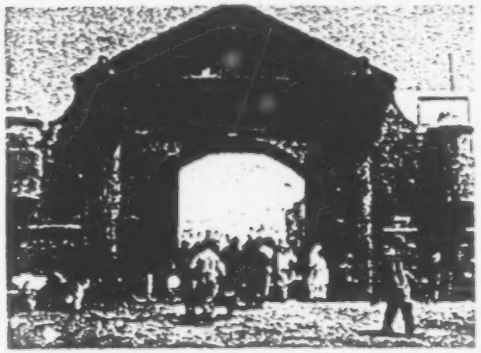
It just so happened that Rabia, daughter of Khadooj and Hassan, a waiter in the town, was getting married. Weddings were big deals and everyone was invited. This

It just so happened that Rabia, daughter of Khadooj and Hassan, a waiter in the town, was getting married. Weddings were big deals and everyone was invited. This meant that the Ferneas were of course invited. As they got ready for the wedding they were very excited, especially the girls. They were starting to feel more at home and less like tourists. At the wedding there was lots of dancing and good food. One strange custom was that the wedding had an announcer and as soon as the bride came in the announcer listed everything the bride got as a wedding gift and also who is came from. Being able to go to the wedding allowed them to be immersed into the culture and accepted by the people, not just as foreigners, but as part of the town.

In the days after the wedding the Ferneas noticed that all of there neighbors where much nicer towards them. In the mornings when Elizabeth went to market she was greeted in the streets by her neighbors and in the afternoons on the rooftops while the women were hanging their laundry and beating wheat, the women included her in their conversations. The neighbors had started to accept them.

The Ferneas did lots of exploring while they were in Morocco. One of their favorite things to do was to do and see all the street festivals, with the fire-eaters and the fortune tellers. At these things there were also lots of singers and dancers and lots of great food. One afternoon after coming back from shopping Elizabeth realized why a lot of people still lived in the old part of the medinas and didn't move

was a sense of security in the medina and each medina had its own special things that made it different from all the rest. Also the people who lived in the medinas were all different. Unlike in America Elizabeth came to the realization that the rich and poor lived on the same street and no one thought that was odd. The qadi or the richest man in the town, the judge, greeted the poor beggar on the street and that was perfectly normal. In Morocco they really cared for one another.



Chapter Four

When they first arrived the Ferneas thought they would not regret the day when they would have to leave. The attitude of the Moroccan people when they first arrived all but made them want to turn around and go home. Over the year the people in Rue Tresor grew to accept the Ferneas and most all were sad to see them go.

For days before they were leaving people stopped by to say good bye and bring food or just to chat, some even brought them small tokens to remember them by. Even hard-hearted Kenza, who swore she only wanted the hot water heater, came and cried with them when it was time to go. The Ferneas left early in the morning and as they were leaving they remembered all the good times they had and they ran through mentally what they would be doing if it was a typical day.

The Ferneas left behind many strong friendships that they knew they would not soon forget. In the end the outpouring of love that was shone for them was amazing. The family that swore they wouldn't stay, ended up not wanting to leave.

Graphic Organizers For Use With Students

STORY MAP

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Setting:

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Problem:

Event 1 _____

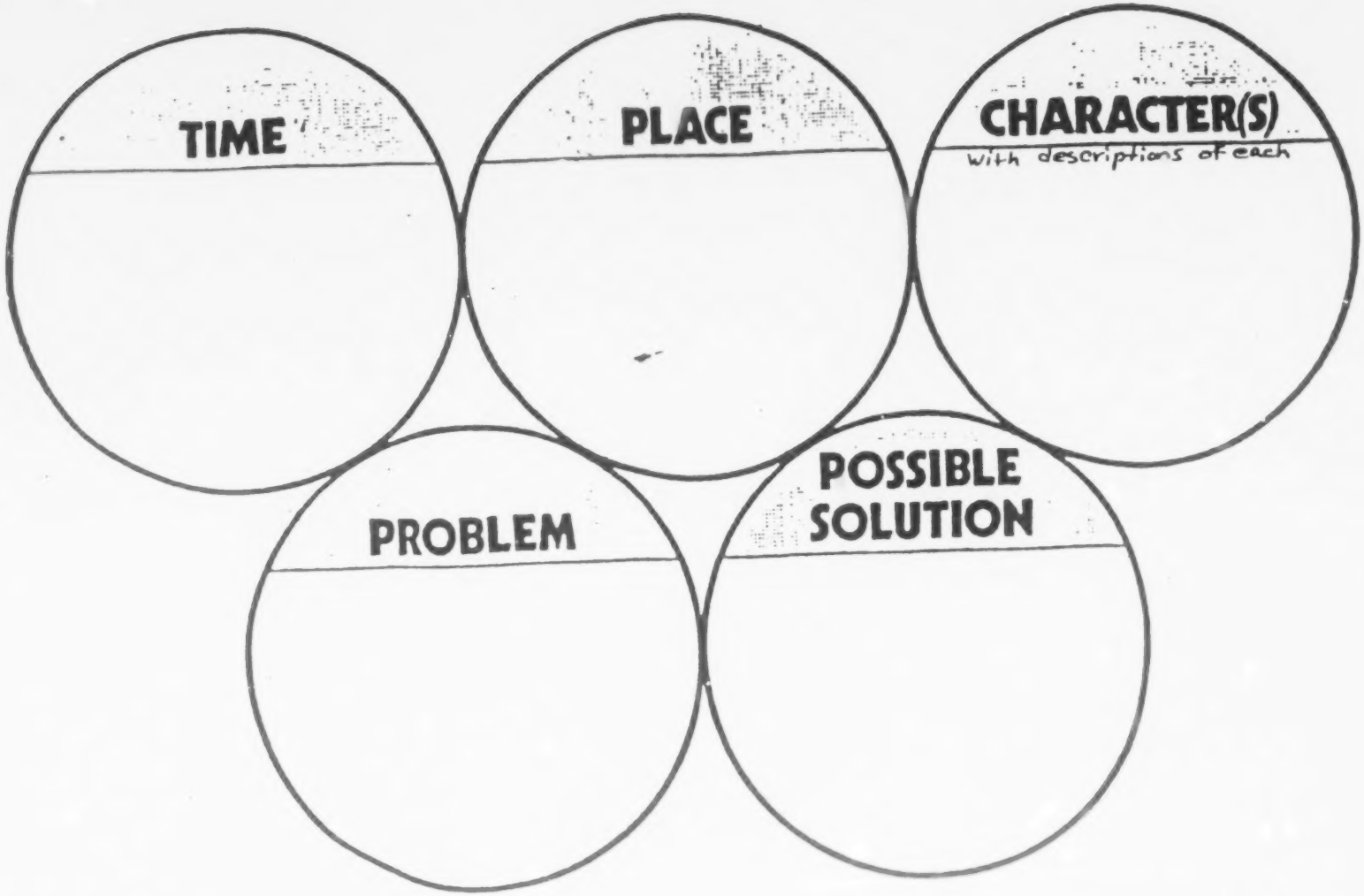
Event 2 _____

Event 3 _____

Event 4 _____

Event 5 _____

Solution:


TIME
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CHARACTER(S)
with descriptions of each
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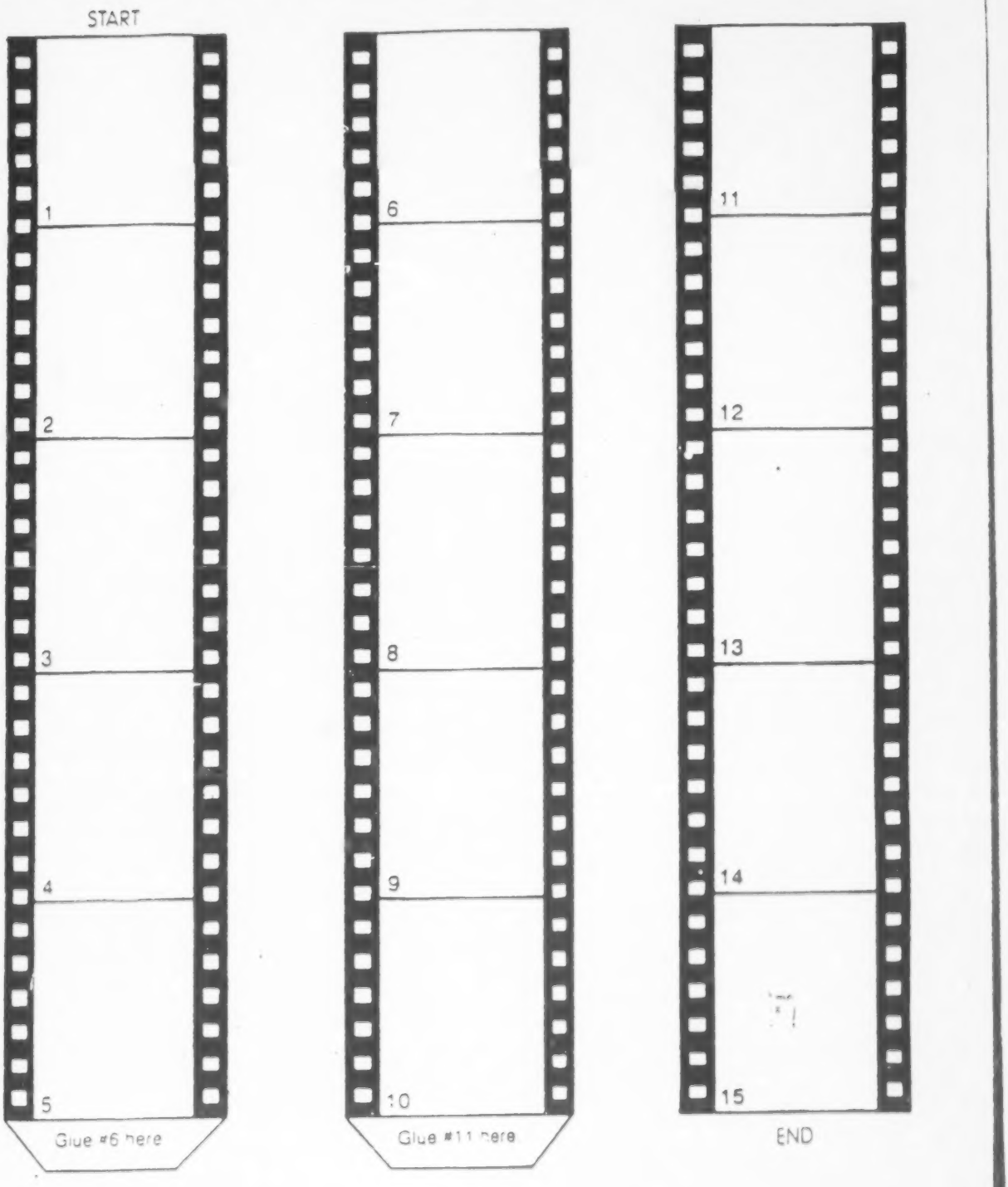
Footloose and Fancy-Free Filmstrips



United States Department of Education Seminars Abroad Program 1999
Morocco and Senegal: Faces of Islam in Africa

PARTICIPANT CURRICULUM PROJECT

A SOCIAL PSYCHOLOGICAL EXPLORATION OF ISLAM IN MOROCCO AND SENEGAL

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A SOCIAL PSYCHOLOGICAL EXPLORATION OF ISLAM IN MOROCCO AND SENEGAL

by

Laura S. Sidorowicz, Ph.D.

A project submitted to the Moroccan-American Commission for Educational And Cultural Exchange in partial fulfillment of the requirements for the United States Department of Education Seminars Abroad Program, Fulbright-Hays Seminar, Morocco and Senegal : Faces of Islam in Africa

1999

One must wait until the evening to see how brilliant
the day has been.

Sophocles

During the summer of 1999, I had the unique and extraordinary opportunity to study the culture, customs, people and religion of Morocco and Senegal. As a participant in the Fulbright-Hays Program entitled "Faces of Islam," I was able to explore various cross cultural, social psychological issues related to Morocco and Senegal. Initially, I had wanted to do actual social scientific research and collect data on topics concerning gender, love, marriage, mental health, and aspects of collectivisim. Although I was unable to collect data due to a number of unforeseen factors, I was, in fact, able to learn and gather a tremendous amount of knowledge about Moroccan and Senegalese societies. This was done with deep gratitude and appreciation to Mrs. Fatima Casewit, Mr. Carl Dawson, and the many scholars and guest lecturers who participated in the program.

As a social psychologist and professor, I have always emphasized a cross cultural perspective in all of my classes as well as in my research endeavors. My project contacts, Dr. Jallal Toufiq, Dr. Noufissa Benjelloun and Dr. Fiona McLaughlin along with my own independent research have allowed me to begin to explore my areas of interest concerning Morocco and Senegal. What I, ultimately, discovered is that we share far more similarities than differences. The following is a brief summary and outline of various ideas that may be incorporated into Psychology classes with a cross cultural perspective. This information could also be utilized in multi-disciplinary courses, such as World Cultures.

The History of Psychology in The Muslim World

I was not surprised to learn that there has not been a lot of formal research conducted in the area of psychology in either Morocco or Senegal. Historically, however, the field of psychology has not been foreign to Muslims in the Arab World or Africa. Dr. Ramadan Ahmed of Menoufia University, Egypt and Dr. Uwe Gielen of St. Francis College, USA have done an excellent job of exploring this area in their book Psychology in the Arab Countries. For instance, in ancient times, the Egyptians emphasized psychological ideas about hysteria, epilepsy, delusions and mental anomalies(Girges, 1967). In the ninth century, Muslim scholars developed scientific ideas about a wide assortment of issues pertaining to modern dav psychology. Abu-Baker al-Razy, who was a highly respected and well known Islamic physician, stressed the importance of psychological healing in medicine.

Although the first mental hospital in the Muslim World opened in Damascus during the eighth century, it was not until the turn of the twentieth century that psychology became known in the Arab World. Egypt and Lebanon were the first Muslim countries to practice psychology. Psychology in Morocco started in the early 1960s and more recently in Senegal.

As a distinct discipline, psychology appears to be at a rudimentary stage in both Morocco and Senegal. In Morocco, psychology was first recognized and taught at Rabat University in 1974 (Ahmed and Gielen, 1998). Today, advanced masters degree programs in various areas of psychology, such as abnormal, educational, language and social, are also available. Due to political, social and educational influences, psychology in Morocco includes a French, as well as an Egyptian tradition (Ahmed and Gielen, 1998). Most professors, especially in the past, were educated in doctoral programs in either France or Egypt. Major theories including psychoanalysis, behaviorism, humanism and cognition are all represented at the university level in Morocco. Research has been well established in various areas including abnormal, child and social psychology. Even governmental and private industries such as Railway National Bureau and Phosphate Company use industrial/organizational psychological services.

The first psychology journal was published in 1981. The Journal of Psychological and Educational Studies is considered the premier specialized publication addressing psychological issues. In 1990, the Moroccan Journal for Psychology was started and includes theoretical as well as applied research studies (Ahmed and Gielen, 1998). Not only are there several psychological journals, but in 1984 the Moroccan Psychological Association was established.

Psychological Problems and Services in Morocco

My professional contacts and informative interviews with Dr. Jallal Toufiq and Dr. Noufissa Benjelloun allowed me to explore and question the fundamental elements and availability of psychological services in Morocco. Both, Dr. Toufiq and Dr. Benjelloun, the first woman psychiatrist in Morocco, agreed that psychology is becoming popular and accepted in various areas of Morocco. Common psychological problems concerning unemployment, drug abuse, alcoholism, marital conflict, divorce, depression, stress, sexual issues and somatoform disorders exist and require professional and traditional treatments. It is important to note, however, that Islam and marabouts have a significant impact and play a role in mental health issues in some parts of the country. In addition to traditional methods, modern psychiatric hospitals and current psychotropic medications are available to patients in need.

Schizophrenia, a serious psychotic disorder in which people lose contact with reality, suffer delusions, hallucinations and display other disturbing symptoms used to be called dementia praecox. This translates from Latin to mean disease of the mind of the young. With an overwhelming number of young people below the age of 18 in Morocco (Dawson, 1999), it would be important to monitor and evaluate the occurrence and risks of schizophrenia in the general population.

It was also interesting to explore the idea that some Moroccans may be experiencing a national identity problem (Toufiq, 1999). According to Erikson (1963), it is important to have an identity and to have solid, definite answers to the question, "Who Am I?" If not, an identity crisis or identity confusion may be the result. Some Moroccans might ask, "Are we Berbers, Arabs, Europeans, Africans or simply Moroccans?" As the future unfolds, it will be insightful from a social psychological perspective to see the progression and resolution of the Moroccan national identity.

Psychological Problems and Services in Senegal

Mental illness is culturally determined in Senegal. Traditional folk healers and marabouts are called upon to treat a wide range of psychological problems (McLaughlin, 1999). A person may be defined as suffering from psychological illness when he speaks nonsense, acts foolishly or irresponsibly and is unable to care for himself (Lambo, 1998). Exorcisms and possession ceremonies are used to treat mental health problems. For instance, the Lebu in Dakar believe that people can be possessed by devils and evil spirits. An exorcism or n'depp is performed which includes drumming and dancing with raised arms in order to put the person into a trance (McLaughlin, 1999). The exorcist is then able to speak with the devil. Afterwards, the patient faints and goes into seclusion to be taken care of by family members.

Another version of this takes place during possession ceremonies in which drumming also plays a key role. The person becomes possessed and the spirit speaks through the person. This is performed with various problems such as violence against women and marital difficulties. The wife can speak through the spirit and is not held responsible for the self disclosure. Nonetheless, she shames her husband for his alleged transgressions.

These ceremonies have a pre-Islamic origin. Islamic exorcisms are done by marabouts and may include the wearing of a special amulet. The amulet may contain bones of black cats and verses from the Quran. The person may be required to wash with special herbal powders on the night of the full moon. He may be asked to be charitable and give money to beggars. People may, in fact, improve under the care of exorcists and marabouts. In psychology, we would examine the social support systems available to the person as well as the power of suggestion and influence given by the marabouts. The concept of a self-fulfilling prophecy may be applied to these healing rituals in Senegal.

Toward a Better Understanding of Islam

For several decades, Americans have heard more and more about Muslims and Islam. In many instances, the exposure has been filled with inaccuracies, distortions and falsehoods. All of which have served to create a tainted, largely negative view of Islam and its followers. Muslims are often associated with terrorism, international conflicts and fanatical, malevolent religious leaders (Gordon, Talbot and Siminos, 1998).

In his controversial and scholarly examination of how the West perceives people from the Middle East and Muslims, in general, Edward Said (1998) offers the explanation of Orientalism. Orientalism refers to the narrow lens used to view and stereotype Muslims who may be different from most Westerners. He explores and analyzes the question of why a preconceived notion of Muslims exists and how it is reinforced by images found in the media. Said encourages people to try to understand others in relation to themselves, to accept differences and to be tolerant of others.

There are many reasons for Americans to better understand Islam and Muslims. Islam is one of the major religions in the world. The number of its followers continues to grow. Muslims account for a significant proportion of the world's population. They are also one of the fastest growing immigrant groups in the United States. In addition, much of the world's petroleum reserves are located in Muslim countries. They, therefore, collectively have a major impact on the world's economy and politics.

There are many differences between Muslim and non-Muslim cultures. However, what I have come to learn about people is that there are far more similarities than differences. Still, perceived differences and ignorance do exist. Both function to undermine and distort commonalities among people. In terms of social psychology, there is a tendency for individuals to perceive differences from an evaluative perspective, us versus them, in which negative stereotypes, misconceptions and prejudice often emerge and flourish. A better understanding of Islam and the Muslim people would help reduce misunderstandings and promote social harmony.

Five Pillars of Islam

Central to Islamic teaching are five obligatory acts of worship referred to as the "Five Pillars of Islam" (Haneef, 1996). The purpose of these acts is to remember and glorify God. However, God is in no way dependent upon these acts of worship. He does not need nor requires praise or acknowledgment for what he has created. Rather, people need to use these five acts to keep close to God and maintain a clear and strong sense of reality.

The first of the five pillars is the "Declaration of Faith" or *Shahadah*. It is a simple but powerful stipulation in which a follower of Islam believes and declares that there is no deity except God and that Muhammad is His messenger. The term deity is used in a broad manner. It refers to anything or anyone who is worshiped, shown devotion or love. This serves to recognize God as the one and only true object of devotion. In psychology, this process is similar to visualization. The narrowing of our conscious attention enables us to focus and conceptualize people, objects and places. In this case, the power, presence and importance of God.

The second of the five pillars is "Prescribed Prayers" or *Salats*. Prayers are prescribed within certain time intervals and performed at least five times a day. Basically, the prayer consists of a recitation from the Holy Quran and the glorification of God is accompanied by various body postures including standing, bowing, prostrating and sitting. The prayers are said five times a day to correspond with five periods of the day including daybreak, noon, afternoon, the close of day and evening. A Muslim is required to pray no matter where he might be, in a mosque, at home, at work or outdoors. The prayers are said in Arabic regardless of the language spoken by the worshiper.

The third of the five pillars is "Fasting During the Month of Ramadan" or *Sawm*. Islam requires a month long period of fasting which is accompanied by intensive devotion during Ramadan. Ramadan in the Islamic lunar calender is the ninth month of the year. This was the month in which the first revelation of the Quran came to the Prophet Muhammad.

The fasting during Ramadan involves the total abstinence from food, beverages including water and sexual activity during the daylight hours. In addition to the five daily prayers, Muslims engage in an additional act of worship called *Taraweeh* each night during Ramadan. It can be practiced alone or in a congregation with other Muslims. Some Muslims also engage in a practice called *Sunnah*. This involves the complete recitation of the Quran during the month of Ramadan.

BEST COPY AVAILABLE

Although fasting is a common practice in many religions, Muslims do it for specific reasons. Unlike in other religions, fasting during Ramadan is not related to penance for sins or as a means to appease God. Fasting is intended to teach Muslims willpower, discipline and resiliency. It also serves to encourage sensitivity and empathy for those who are less fortunate and experience daily hunger.

We are all dependent on physiological needs. Particularly the needs for food, water and sex. To promote the development of spirituality, Muslims are asked to go without these necessities during the day for one month of the year. This practice is somewhat related to Maslow's Hierarchy of Needs (1970). Maslow's theory suggests that a person's preoccupation with obtaining or pursuing basic physiological needs can interfere with the pursuit of higher order needs. Thus, one will have a better appreciation of basic needs once they are met. It will allow a person to fulfill other higher order needs called Being Needs. These needs include awareness, honesty, freedom and trust. It is interesting to note that at the end of his life, Maslow urged the promotion of spiritual and religious issues for the development of personality (Engler, 1999).

The fourth of the five pillars is "Poor-Due/Alms-Tax" or *Zakat* which is a mandatory donation to charity. The fourth pillar entails Muslims worshiping God through their wealth. The Arabic word *Zakat* which literally means purification has no satisfactory meaning in English. According to the principles of Islam, God is the true owner of everything. He bestows wealth on people out of his beneficence. Those who have more are then morally obligated to share with others.

Zakat is not simply a suggestion that one should value charity. It is a much more formalized practice. It consists of an amount assessed on the nonessential property of a person's wealth which is then distributed among the poor, the needy, those who collect the *Zakat*, to help debtors and in the cause of God. The last reason may include building of mosques, religious schools, hospitals or for salaries of those who promote and study Islam.

The *Zakat* payment prescribed by God then belongs to the community. The giving of *Zakat* purifies and blesses the giver's remaining wealth and possessions. It serves to cleanse the giver's heart from greed and selfishness. It also purifies the hearts and minds of those who receive it. It allows them to be free of envy and dislike for those who have more than them. Thus, *Zakat* is an institutionalized religious obligation. The purpose of which is the sharing of the communities wealth without having to resort to such extremes as banning private ownership or stipulating that everyone must receive equal amounts of the wealth.

The fifth pillar of worship is the "Pilgrimage to Mecca" or *Hajj*. As an obligation to God, every Muslim , who has the means, is expected to make a pilgrimage to Mecca at least once in a lifetime. The pilgrimage is a form of worship which involves the totality of the Muslim being including mind, body, soul, time, emotions and the temporary sacrifice of everyday comforts. Psychologically, the hardships faced on the pilgrimage, which are similar to difficult initiation rites, serve to strengthen the religious bond between a believer and God.

The Islamic Personality

The goal of Islam is to foster the Islamic personality within the Muslim individual (Haneef, 1996). This consists of a number of important personality characteristics and attributes. The two primary ones are " God-Consciousness" or *Taqwa* and "Faith" or *Iman*. The Islamic personality entails that one recognizes that reality exists beyond the material or physical world. Our being is not the result of random chance, but the work of God. "God-Consciousness" is the constant awareness that everything stems from God. Muslims are always before God. This awareness leads to an intense fear and love of God which begins during child rearing.

The second important aspect of the Islamic personality is "Faith." There is a distinction between someone who submits and someone who is guided by "Faith." A Muslim obeys God's laws. While one who possesses faith, a *mu'min*, is certain that God is in absolute control of the universe.

Another valued quality of the Islamic personality is sincerity. According to Islam, a Muslim could never sustain a true relationship with God or others without this quality. Sincerity prompts a person to wholeheartedness in worship and absolute honesty regarding personal motives and intentions. Responsibility is another quality frequently mentioned in the Quran. It is assumed that responsibility and meeting one's obligations is critical in shaping and promoting a Muslim's behavior toward God and others. According to Islam, a Muslim must first fulfill obligations to God and then to other people. He can then correct whatever wrong or evil he sees.

Integrity is, yet, another highly valued trait. The omnipotence of God and a Muslim's responsibility toward Him serves to make necessary expectations salient. As a result, he consciously evaluates all aspects of his behavior based on Islamic standards and principles. Honesty, truthfulness, commitments and fair dealing are other admired attributes often mentioned in the Quran.

Since a person is shaped as much by what he does not do as well as by what he does, discipline and self-control are attributes that are also emphasized in Islam. The life of a Muslim involves a considerable amount of self-discipline. A good Muslim is expected to control his temper and make allowances for the faults of others. He is urged to forgive; and although retaliation is allowed, he is expected to forgo it. Islam encourages humility, patience, endurance, courage and gratitude. A true Muslim is under no illusion about his own importance. He is aware that everything stems from God and is thankful for what he receives.

A Muslim is expected to have a strong sense of dignity, honor and self-respect. He abhors anything impure or degrading. Strict modesty of dress, manner, behavior and absolute chastity both before and after marriage are expected. Giving in to dishonorable indulgences threatens the dignity and self-respect of a person.

Islam also teaches that we are all equal before God. We are all brothers and sisters. As such, Muslims are required to cooperate and not compete with one another. They are expected to be kind, helpful and compassionate to others. Charity and generosity are encouraged. This does not mean to help only the needy. Instead, these attributes are more expansive and include service and goodness toward others. It is said that the Prophet Muhammed was the living embodiment of graciousness and manners. Therefore, good manners and consideration for others are an expression of the Muslim faith.

These qualities are very similar to the concept of collectivism. Collectivism refers to the notion that the social group, as compared to the individual, is fundamental, influential, powerful and has the ultimate value in a given culture (Sabini, 1995). Islamic culture, in particular Morocco and Senegal, can be seen as collectivistic societies in which a sense of community is often displayed and influenced by the tenets of Islam. There is an Arabic saying that "the most important thing about a house is its neighbors." People in Morocco express their warmth towards others with frequent displays of generosity and hospitality. Both may be traced to ancient nomadic desert life when travelers were dependent on each other for survival (Fluehr-Lobban, 1994). A generous person is considered to be highly moral and Muslims value that precious quality in themselves, family and friends.

Muslims embrace the positive attributes that are ascribed to the Islamic personality and exhibit these traits in their daily lives. Humanistic psychologists, such as Abraham Maslow and Carl Rogers have postulated that human beings are genuine and have a potential for goodness. We all strive for self-improvement and personal growth (Engler, 1999). The humanists maintain that this striving will culminate in self-actualization. The characteristics ascribed to the Islamic personality are similar to those exhibited by a self-actualized person. According to Maslow and Rogers, before one can

become self-actualized, a person has to satisfy a hierarchy of needs. However, few people ever reach this enlightened state. Similar to humanists, Islam recognizes that human beings are not perfect. Perhaps, all people can do is strive for the best they can be.

Love, Marriage and Family

Marriage is highly regarded in both Western and Islamic cultures. However, the process of mate selection involves very different techniques and procedures. Western culture tends to emphasize love as the basis for a union and the formation of a family. It seems to view other approaches, particularly methods that emphasize pragmatic issues rather than the emotions of the couple, as strange, antiquated and even unnatural. This idea exists despite the fact that some of the alternative bases for marriage have had a longer history and in terms of longevity have had better outcomes.

Americans are raised on the notion and expectation that love is a key, if not, the principal component for a successful marriage (Dion and Dion, 1975). To those who are a product of Western culture, the notion of love as a prerequisite for marriage seems natural. There is a failure to realize that love as a basis for marriage is a recent phenomenon in history. Even today, it is not universally accepted. It was not until the end of the seventeenth century in England that love came to be perceived as the cornerstone of an ideal marriage (Stone, 1977). In a recent survey, 87 percent of Americans saw love as a crucial feature for the prospects of a good marriage (Toledo, 1999). Although love is perceived as a valuable component of a Muslim marriage, this emotional bond may develop after the union. In fact, many believe that love, although a pleasant possible outcome of a union, is not essential for the success of a marriage.

Due to the strong emphasis on chastity and modesty, there is little contact between young men and women in most parts of the Muslim world. There is no dating. Learning institutions are not co-educational and there is far less premarital intimacy than is typically found among Western adolescents. In essence, chance meetings and propinquity, which are major factors in determining mate selection in Western cultures, are not common possibilities among young Muslims (Gordon, Talbot and Simonis, 1998; Sabini, 1995).

Since dating is not a normal aspect of Muslim life, the selection of mates is usually made by the parents or others. Although the young people involved can express the qualities they hope for in a prospective partner, they traditionally do not venture out and search for a spouse. Either the man's or woman's family initiate the marriage proposal. However, like in Western culture, the man customarily does the

asking. This is usually accomplished through a family member or trusted friend. The marriage cannot occur without the consent of the woman and the approval of her family.

Although Islam allows the prospective couple to meet prior to marriage, this is not always the case. If they do meet, they are never allowed to do so unescorted. They meet under the supervision of other people, usually family members. Islam forbids a Muslim man or woman who are not related by marriage or a *mahram* relationship to be alone with one another (Hanеef, 1996). However, courtship practices, sexual values and marriage choices in Morocco are undergoing significant and rapid changes due to increased access to education and the media (Davis and Davis, 1994).

Islamic teachings are designed to nurture and protect future generations. They are, therefore, arranged to promote family life. The family in Islam, includes more than the nuclear family found in Western culture. It includes the extended family and recognizes mutual responsibilities that members have toward one another.

Marriage is the basis for the family and strongly encouraged and supported. For the couple, marriage is seen as a working partnership with each person assuming responsibility for their common life together. Islam recognizes that men and women have different natures, strengths and weaknesses. Therefore, it assigns different but complementary roles to men and women. Men are expected to assume the leadership role and have the financial responsibility to support their wives and children. Wives are expected to take care of the comfort and well being of their husbands and families.

A major departure from the West is that Islam permits men to marry more than one wife as long as the husband is able to adequately support the larger household and is willing to assume the complexities and responsibilities of multiple wives. The justification for polygamy or polygyny is sometimes disguised in the altruistic motive of lowering the number of women who are deprived of the joys of marriage. This practice, however, has been decreasing in Morocco for quite some time (Benjelloun, 1999; Gordon, Talbot and Simonis, 1998).

Unlike in some religions, divorce is permissible; although, it is considered as the last resort. Islam recognizes the reality that not all marriages are meant to be. However, the process, and rightly so, is geared to encourage reconciliation between the couple whenever possible. Family members are obligated to try and foster an amiable resolution for the distressed couple.

In Islam, women are able to pursue their own careers. However, this really is only permissible if it does not interfere with family interests and obligations. It is doubtful that a woman would be allowed to pursue her own interests and career if her

husband disapproves. Further consideration of the cultural norms and stipulations on how men and women interact with one another makes the pursuit of an independent life for a woman highly restrictive and unlikely. Men do not seem to face the same challenges. In addition, women and girls have fewer educational opportunities. Although there is improvement in Morocco, girls are outnumbered by boys by a ratio of 1:3 when it comes to receiving primary and secondary education (Gordon, Talbot and Simonis, 1998). In Senegal, after primary school, the educational opportunities are even less and depend on the social economic conditions of the family (Else, 1999).

For the most part, traditional roles exist and women are expected to care for the children. Although, in Islam, both parents are required to take responsibility for the training of their children. The physical and emotional bonds between parents and children are very close and warm. It is not uncommon for young children to sleep with their parents in order to ensure a sense of security and promote strong bonds. Training and guidance begins early with an emphasis on teaching by example. Bandura and Walters (1963) have noted that child rearing is most effective when it is based on observational learning. In Islam, the notion of child rearing is quite similar with an emphasis on the development of good morals and a strong, positive character.

Islam also requires the care taking of one's parents when they become ill or elderly. Muslims share a close bond with their immediate and extended family members. So, it is not unusual to care for one another in times of need. In addition, the binding ties within families are so important in Islam, that if problems develop, it is the duty of relatives to act as mediators for conflict resolution.

The Roles of Men and Women

In most Islamic countries women lead highly restricted lives. They are segregated from the activities of men. Their traditional roles in society confine them to their homes and the care of family. According to Islam, leadership of the house and family is delegated to men. The justification is that men are, in general, physically stronger than women. They are, therefore, better able to provide for and protect their spouses. For this reason, they are responsible for supporting and maintaining all women of the household who may be in need of help, not just their wives or daughters. A quote from the Quran states, "Men are responsible for women because God has given the one more than the other" (4:34).

In Morocco, traditional gender roles do exist. Although women hold jobs and attend schools and universities, there seems to be fewer opportunities for them. Unemployment is a major problem in Morocco and is bound to get worse considering that fifty percent of the population is under eighteen years of age (Dawson, 1999).

As a Westerner visiting Morocco, one cannot help but notice gender segregation in public places. During the day and especially at night, there are more men than women on the streets, in the cafes and restaurants. Most women are dressed in the hijab as an indication of modesty.

According to El Sa'adawi (1995) and Hekmat (1997), Islamic society is long overdue for an enlightened critique concerning the subservience of women. For example, men are given a significant advantage when it comes to marriage and divorce. There is polygyny, the use of concubines, severe punishment for adulteresses and other sexual misconduct, wife battering, requirements that women must be veiled and covered in public places and confined to their homes (El Saadawi, 1995). Hekmat notes, however that some liberation has occurred in various Muslim countries, such as Morocco and Turkey. It is believed that as education increases along with the availability of media images of non-Muslim women, the demand for better treatment and equal rights will continue to rise in the Islamic world.

It is important to note that gender role traditions in Morocco vary widely among those of Arabic and Berber ancestry (Gordon, Talbot and Simonis, 1998). Berber women sell produce in local shops and markets. They participate in dance ceremonies with men. Opportunities do exist for women in Morocco. Women are receiving better educations, have more career choices and are being less discriminated against in terms of marital issues. In Senegal, women are often seen outside the home interacting with others in business and social pursuits. Their opportunities and interactions do not seem as limited as in other Muslim countries. Advancements and changes continue to occur in both Morocco and Senegal in spite of traditional gender roles.

Conclusion

Overall, to sum up my six weeks in Morocco and Senegal, I can gladly say that I have gained a tremendous amount of knowledge and insight into two important, yet diverse Islamic cultures. My students in Psychology and World Cultures classes are the direct beneficiaries of the advantages I have received through the Fulbright-Hays Program. I am grateful and appreciative for the educational experience and the opportunity to share it with others.

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92

United States Department of Education Seminars Abroad Program 1999
Morocco and Senegal: Faces of Islam in Africa

PARTICIPANT CURRICULUM PROJECT

AN EXHIBITION OF THE ARTS OF MOROCCO AND SENEGAL

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Nancy Webber
Professor of Art
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PROJECT SUMMARY: THE ARTS OF MOROCCO AND SENEGAL

I am currently curating and fund-raising for an "Arts of Morocco and Senegal" exhibition scheduled for March 1 – April 13, 2000 to be held in the Fine Arts Gallery of Los Angeles Harbor College, the only public gallery in the Port of Los Angeles. The goal of this project is to share information and direct experience of these cultures as a result of the Fulbright-Hays seminar, "The Faces of Islam in Africa," researching the creative work of the two countries in the service of religion and daily life, June-July 1999. I have previously curated such international exhibits as "The Arts of Brazil" 1984, and "The Arts of Indonesia" 1995, following Fulbright and other federally funded seminars abroad, which attracted visitors from the entire Los Angeles and Long Beach areas.

As in the previous exhibitions, my photographs taken in those countries will be part of the gallery experience. My color slides taken in Morocco and Senegal will be shown continuously in a section of the exhibition as a broader view of their cultures to place the architecture and artistic objects in the context of their lives. This will foster multicultural understanding and a strengthening of our Afro-American, Arab and Middle Eastern communities. As we have done in the past, we will contact all the K-12 schools in the vicinity to arrange field trips whereby guided tours can be provided. We will also prepare study guide information and questions as a basis for discussion and/or written essays to assist students and gallery visitors in a deeper appreciation of these diverse and fascinating societies. This educational program will include maps of Morocco and Senegal enlarged on the wall, as well as a map of the Medina of the city of Fés, a labyrinth of the old city dating from medieval times to the present.

Tapes of traditional and contemporary music from Morocco and Senegal will be playing during the exhibition to enhance understanding and give depth to the viewing of artifacts of daily life. These will include textiles, such as hand-woven carpets, blankets from the Atlas mountains, tie-dye fabrics used in Dakar, clothing for different occasions, cooking utensils, pottery, jewelry and folk art. Of particular interest are the paintings on glass from artisans of Dakar with textural information next to them explaining their content. The exhibit will be organized thematically, and the above mentioned glass paintings will be grouped around the following themes :

1) Village life with everyday activities
2) AIDS prevention education with translations of the captions which are in French on the paintings and
3) Religion, ancient myths and the veneration of Amadu Bamba (19^{th} –20^{th} century Islamic saint) and his follower, Lamp Fall, with the large mosque in Touba dedicated to them. It will be evident that all of the above are motivated by and in the service of humanistic values of human survival and spirituality in very different Islamic cultures from our handouts, exhibition texts and labeling.

I now have confirmed the following lenders to the exhibit: The Bowers Museum, Santa Ana, The Mingei International Museum, San Diego, The Elis Gallery of African Art, Washington, D.C., and private collectors in Arizona, Texas, and San Pedro, including items I was able to purchase and transport from different cities in Morocco and

Senegal. The Bowers Museum, 2002 N. Main St., Santa Ana, CA 92706 (714) 567-3600, is "one of the only museums in the United States devoted to promoting human understanding through art". They will be lending a painted wood Moroccan door (old), two fibulas (silver or mixed metal clasps for Moroccan handiras or cape-like blankets worn in the mountains by Berber people) and two large gold earrings from Senegal/Mali. Moroccan functional textiles, rugs, jewelry and kohl containers will be lent by Mingei (min-people) (gei-art) International, "incorporated in 1974 as a non-profit public foundation for futhering the understanding of arts of people from all cultures of the world ...which share a joy in making, by hand, useful articles that are satisfying to the human spirit." (address: 1439 El Prado, Balboa Park, San Diego, CA 92101, (619) 239-0003.) The San Bernardino County Museum in Redlands, CA will be lending Moroccan jewelry and one pottery bowl (old) (909) 247-3344. This exhibition fosters the same goals as the above museums. The humanities play a central role here in our displaying the variety of visual expressions, often reflecting Islamic ideals and devotion in their daily objects and architecture. Significant is the strength and persistence of creativity in very harsh climates and in some places, severe poverty. Funds will be needed for enlarging some color transparencies into prints to compliment the displays, announcements, postage, the crating and shipping of artifacts out of state, and other installation materials.

We are planning a grand opening reception for a least three hundred people filling the Recital Hall of the adjacent Music Building for a concert of Senegalese music and dance with performers from UCLA (contact person is Nzingha Camara, instructor of Senegalese dance (310) 825-3951). There will be catered Senegalese food of a fish, rice and vegetable dish for our audience provided by Miryam Sy (213) 368-0811 (contact also from UCLA, The Fowler Museum of Cultural History), and appetizers and desserts by Babouch restaurant in San Pedro, (310) 831-0246, contact person is the owner, Mr. Kamal Keroles. Musicians will be playing Moroccan music in the gallery during the opening from 7 to 9 pm, March 1st. The entire program will be complimentary to the public and students to encourage maximum attendance. (support from the Associated Student Organization of LAHC.)

We estimate approximately five thousand or more visitors including our student and college community and field trips from local elementary and high schools for this one of a kind exhibition. According to the college's Office of Institutional Research, the Fall 1998 enrollment consisted of 40% Latino, 24% white, 15% Afro-American, 15% Asian, 1% Native American and 5% other/declined. The majority of our students is between the ages of twenty and fifty-four, with the highest number being Freshmen. The contact persons for and during the exhibition will be Stella Vogner, director of the Fine Arts Gallery (310) 522-8474 and Nancy Webber, curator and professor of art (310) 522-8370.

Publicity will include posters of the two countries of Africa from their embassies, and notices throughout the media, on radio, KCRW and KPFK's "The African Beat", Cox Cable TV, and all local newspapers in the South Bay, Long Beach and Los Angeles.

Through this exhibition with its supporting cultural activities, I hope to share and communicate my enlightening travel experiences with the entire community beyond the classroom. I feel this will best fulfill the goals of the Fulbright program and the mission of The California Council for the Humanities.

85

Biographical sketch of the principal participating scholar:

Nancy Webber, curator and organizer of "The Arts of Morocco and Senegal," received an M.F.A in painting ('62) from Mills College, Oakland, CA and is professor of art at Los Angeles Harbor College where she teaches drawing, painting and film appreciation classes in the Humanities Division.

She is a world traveler, living and studying abroad for a year each in Florence, Italy (M.A.'61), in London, England 1981-82 and in Central Europe, Czech Republic, Poland and Hungary, Portugal and Spain, the latter on sabbatical in 1995. Other travel experience which has been shared with Harbor College students, includes Europe, Ireland, India, Japan, China, Thailand, Nepal, Brazil, Mexico, Indonesia, Australia, Hungary 1998, and most recently North and West Africa, June-July 1999.

Professor Webber has exhibited her on-going series of photographs on the theme of life emulating art, nationally and internationally. They have been published in newspapers and magazines in London, Germany, Italy, Switzerland, Japan, Argentina, Finland, Greece, Sweden, South Africa, Austria, Hungary, the Netherlands, Portugal and LIFE magazine, July, 1996. In 2000 she will have a solo exhibition at the Central Los Angeles Public Library downtown. She has shown her continuing dedication to international education by curating the exhibitions mentioned on page one of the Project Summary. Some educational and professional awards include National Endowment for the Humanities: Independent Study on "Women's Place in American Film", 1974, Visual Art Award (LACTAC) 1990, Metro Blue Line Photomural, Willow St. Long Beach, CA and the J. Paul Getty Trust Fund for the Visual Arts Fellowship in Photography, 1991-92.

Description of the sponsoring organization:

The Los Angeles Harbor College Foundation is a 501©(3) organization (1976) and charitable agency whose mission is to "encourage partnership between local business and industry and the college, to advocate for excellence and innovation within programs at the college, to serve as ambassadors in the community to promote the goals of the college and seek support from individuals, corporations and foundations to ensure educational opportunity for residents in the community."

THE ARTS OF MOROCCO AND SENEGAL EXHIBITION BUDGET
March 1 – April 13, 2000

ANTICIPATED INCOME

EXPENSES

Professional crating of fragile artifacts, such as paintings on glass from Dakar, Senegal and shipping from Washington, D.C., Texas, and Arizona. $2,000.00
Pending from CCH funding

$2,000.00 crating and shipping requested from CCH

PUBLICITY
Printing of 2,000 announcements $800.00
Postage, bulk mailing $200.00
Total $1,000, one half $500.00 pending from CCH funding

$1,000.00 total mailing of announcements, $500.00 requested from CCH funding

INCOME

EXPENSES

Membership in the American Federation of Arts $250.00
Insurance via AFA $500.00
Provided by LAHC Fulbright events fund $750.00

$750.00 Total AFA membership and insurance.

EXHIBIT INSTALLATION
Enhanced lighting, $250.00
Provided by the Humanities Division, LAHC

$250.00 lighting

OPENING NIGHT RECEPTION
Concert of Senegalese dance with performers (9) from UCLA, $900.00
Senegalese food catered @$4.00 for 250 persons $1,000.00
Funding from LAHC ASO and Cultural Diversity Fund
Total : $1,900.00

$1,900.00 total for opening reception, concert and buffet , CCH funding not requested

Moroccan appetizers and desserts donated by Babouch Moroccan restaurant, San Pedro ($640.00) value

Total: $5,900.00

Total: $5,900.00
Requested from CCH: $2,500.00

United States Department of Education Seminars Abroad Program 1999
Morocco and Senegal: Faces of Islam in Africa

PARTICIPANT CURRICULUM PROJECT

MOROCCO: CHANGING TIMES?

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88 101

Morocco: Changing Times?
Patricia J. Campbell, Ph.D.

I. Introduction

On 23 July 1999, the Royal palace of the Al'awid dynasty announced the death of Hassan II, the 70-year-old monarch who ruled Morocco for 38 years. Since the ill health of the King had been known for years, many, Moroccans and others, had speculated over what his death and the ascendancy of his son Muhammad, would mean for Morocco. It is too early to assess the transition of power in Morocco, but not too soon to reflect up on the record of Hassan II and the challenges facing his successor Muhammad VI.

To read most of the media accounts, including the Moroccan media, of both Hassan's rule and his legacy, was to receive a skewed view of Morocco under his reign. The accounts portrayed him as the protector of human rights and as the messenger of democracy. Under Hassan's leadership Morocco played a key role in the Middle East peace process and was a staunch ally of the United States during the Cold War. It reminded an ally of the U.S. in the post-Cold War period, so much so that the king sent troops against Saddam Hussein over the fierce objections of the Moroccan people. While other Arab nations struggled with the increasing militancy of various Islamist groups, Hassan's Morocco gave the appearance of a stable, though undemocratic, nation.

Yet, while he was an adept politician and a player in the international area, his success at maintaining relative stability in Morocco and his ability to thwart various challenges to his rule, must be measure against the cost society was asked to bare for his accomplishments. As for

human rights and democracy, Hassan II moved reluctantly toward both, bowing to international pressure when expedient and ruling with an iron fist when he deemed necessary. As Muhammad VI takes the reigns of power, many wonder how this "new generation" of Arab Monarch will fare in both dealing with the legacy of the past and with moving forward any agenda of his own. Since Muhammad VI has been kept behind the scenes, just what that agenda may entail is unknown, but several key pressing issues are on the horizon and will require his immediate attention, not the least of which is the Western Sahara referendum scheduled for July 2000.

II. God, King and Country

Morocco, not unlike Turkey, has played a special role in the international arena as a border state. Both, because of geography and history, have found themselves as links between the "east" and the "west". However, Morocco's role is a bit more complicated as it finds itself not only as a bridge between the Arab world and Western world, but also as bridge between Black Africa and Arab Africa.

Hassan II was adept at playing to many sides. He could be a trusted Arab mediator in the Middle East conflict, while also gaining the support of, not only Morocco's Jewish population, but also many in the west, by being one of the first Arab leaders to extend an invitation for a visit to an Israeli head of state, Shimon Peres. He could sign an agreement with Mummar Qadafy (though later rescinded, but only after the goal of getting Libya to end its support of the POLISARIO was accomplished) while simultaneously courting both the U.S. and Europe. Historically, Morocco has a long connection with sub-Saharan Africa which includes the

Almoravid dynasty's (1073-1147) control over areas reaching from Anduluca to Senegal, from which emerge the seeds of the current Western Sahara dispute. The history of slavery, which includes the use of a slave army unit by Mawlay Ismail (1672-1727) to subdue the greater Fes region and the Gnawa movement which originated out of it, demonstrate the connection between Morocco with sub-Saharan Africa. Today Morocco serves as a conduit for many West Africans on their way to Europe. While, at home, Hassan II could coopt members of various parties, squelch dissent, crush enemies, and still be regarded by many as a beloved monarch.

His accomplishments can be attributed to his position as the monarch of Morocco and to his position as *amir al-mu'minin* (commander of the faithful). The legitimacy of the Moroccan regime is predicated on the Sharifian principle which suggests Moroccan rulers should be direct decedents of the Prophet. This creates what Waltz (1995) has called a "psychological contract". The relationship between the king and his subjects was often described as paternal, being able to claim descent from Muhammad further endeared Moroccan rulers, including Hassan II, to the hearts of Moroccans. To be sure, the longevity of the Al'awid dynasty, one of the oldest in the world, contributed to this as did a series of myths and symbols encouraged and often created by the monarchy to promote its own legitimacy. It was Ahmad al Mansur of the Sa'di dynasty (1548-1641), feeling vulnerable to the powers of both the sufi *shaykh*s and the *tariqas* (brotherhoods) who seized the Prophet's birthday as a chance to increase the Monarch's legitimacy by staging huge celebrations to which only the most important of the kingdom's citizens were invited. This tool of social order maintenance, helped publicize his lineage to the Prophet and would be used by future monarchs as well (Waltz 1995, 105). The Prophet's

birthday continues to function in this way. The candle parade in Sale which marks the prophet's birthday includes floats which use a variety of symbols to illustrate the trinity of the monarch's foundation: God, King and Country. Symbols supporting this idea are found throughout Morocco. Thus, the prophet's birthday is a political tool to remind the citizens of Morocco not to challenge the integrity of the trinity. By linking himself to God, through the prophet, the Monarch ensures that challenges to his "divine right to rule" are indeed challenges to God. The King himself explained it to a reporter from *Newsweek* to whom he was displaying a gold-plated ceiling which contained a series of names, [t]hose are the names of my ancestors-everyone of them, dating back to the Prophet . . Do you know what that means? That means I have legitimacy. I am both temporal and spiritual ruler of my people"(Gupte 1999). Further, the third element, country, has been elevated to this trinity so that no one will challenge Morocco's territorial integrity, including its illegal seizure and occupation of the Western Sahara; the invasion of which was meant to detract attention away from the internal growing dissent over Hassan II's autocratic rule and symbolizes his attempt at populism. To challenge any of these three invites arrest. This trinity has become so entrenched that even human rights groups within Morocco, balk at discussing the Western Sahara as a self-determination issue. By making any challenge to the tripartite components of the Monarch's ruling strategy, not only illegal, but also un-Islamic, the king's legitimacy to rule is beyond question. Ironically many attribute Morocco's ability to hold the Islamists at bay, despite the turmoil next door in Algeria, to the King's position as commander of the faithful. It is this position which enabled the monarchy to retain statue and power under the French (1912-1956) and to emerge as the symbol of nationalism during the struggle for

92 105

independence. But it is this position which has operated to stifle virtually all opposition over the years.

III. Democracy

For years Hassan II argued that Morocco was on open society where democracy was not unknown, and for an equal amount of the time, the international community has raised questions about these assertions. The appointment, in February of 1998 of opposition leader Abderrahmane Youssoufi of the Socialist Union for Popular Forces (USFP) as Prime Minister, has been heralded by many among the Moroccan ruling elite as the evidence that Morocco not only tolerates opposition, but is in fact a true democracy. Additionally, the 1997 elections which were judged an improvement by international monitoring agencies are offered up as prove of democracy in Morocco. However, these recent developments must be read in the appropriate historical and political contexts.

Hassan's flirtation with democracy began with the 1962 constitution. Yet, as Bendourou notes about the constitutions of 1962, 1970, 1972, and 1992, "each was designed by the king and ratified by popular vote. Each confirms the preeminence of the monarchy and the subordination to it of all other political institutions, whether legislative, executive, or judicial" (1996). Included in the 1962 constitution, under article 19, is the section denoting the king as the commander of the faithful. Thus the position of the King is as the final authority of each branch of government and as the final word about all things religious and in an Islamic society, there are few issues which religion does not cover. True constitutional monarchy is prevented by this article. The king commented on this in 1992:

> Islam forbids me from implementing a constitutional monarchy in which I, the king, delegate all my powers and reign without governing . . . I can delegate power, but I do not have the right, on my own initiative, to abstain from my prerogatives, because they are also spiritual (White 1997, 396).

Instead of a democratic constitutional monarchy, many talk about "Hassanian democracy" which allowed for multipartyism as long as the King's position as leader of the country and the faith was not questioned (Bendourou 1996). Despite "Hassan democracy" and the general public's acceptance of the trinity notion, the Moroccan political scene has been marred by a state of emergency (1965-71), two failed military coups (1971 and 1972), corrupt elections–including vote-buying, rigid patron-client relationships, and administrative interference–media censorship, and the use of deadly force to crush true opposition. One of the most disturbing examples of the regime's intolerance of opposition was the 1965 riots in which hundreds of protesters were killed (El Mansour 1999). Opposition has boiled over into other riots as well–1981, 1984, 1990, 1999, each effectively crushed by the security apparatus.

The Monarch's preferred method of dealing with the opposition has been through co-optation. The Monarch as the largest land holder in Morocco, though it's illegal to talk about or question the royal family's assets, doled out its acres, along with government contracts, to coopt opposition members into the fold. Being in good graces with the Monarch has meant wealth and being out of favor has been dangerous. When co-optation failed, the regime would silence opposition through a variety of techniques including arrests, torture, disappearances and murder. The punishment would not just be of the dissenting individual, but their families as well as evidence by the arrest and detention for almost 20 years of General Oufkir's family, for the General's alleged role in an attempted coup. To the King's credit, he recognized the changing

tide of the international political scene and understood that his techniques employed to stifle the opposition were becoming unacceptable internationally.

In an apparent realization of this, the government led *Mouvement de Contestation* or the questioning of the system, was launched in 1995. This was an attempt by the administration to respond to outside demands for democracy and transparency and resulted in the 1996 constitution. This constitution was supported by the former opposition USFP, but was opposed by the Islamists as well as many Berber organizations. Prior to the 1996 constitution and the 1997 elections which followed, the King's administration has had a pattern of interfering with the political parties. This interference included preventing left and center left parties from even participating and arresting their leaders. The King had tried to keep a close watch on the Islamist organizations within the state as well. His various attacks on them included harassment, censorship and arrests, including time in a psychological hospital for the leader of the main Islamist party, the Justice and Charity Party. The party's leader, Abd al Salam Yacine, was only recently scheduled for release from house arrest. One change the *Mouvement de Contestation* brought, was that it allowed for a very small role for the Islamists. Moderate Islamists gained 10 MP slots in the 1997 election. The recent defection of two right-wing party members to the Islamic Party for Development and Justice has allowed the party to form a parliamentary group in the lower house for the first time (*Panafrican News Agency* 10 October 1999).

The 1997 elections which began the new electoral cycle of the 1996 constitution included elections for the lower house of the bicameral legislature Majlis an-Nawwab, using a first-past-the-post system. The upper house, Majlis al-Mustasharin is elected by municipalities, trade

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unions, and professional organizations (Barkey 1995). Considered generally an improvement over previous elections, questions still remained about its legitimacy, particularly in rural areas where patron-client relationships remain strong. The media remain censored and prohibitions against challenging the trinity remain in effect. The administrative interference in elections as well as other aspects of a civil society shore up a point made by a leading government critic Hassan Aourid. According to Aourid, the Moroccan administration's true enemy is the civil state (1999).

Morocco's recent attempt to democratize is less a result of Hassan II's sudden embrace of democratic principles, but instead is part of Morocco's campaign to become a member of the European Union (EU). Morocco submitted its application in July of 1987, but was turned down. The main reasons given included, the general lack of democracy, human rights abuses, including torture, political prisoners, the widespread use of death penalty, and its occupation of the Western Sahara. Still, Morocco continues to court Europe and is particularly interested in the Mediterranean Partnership Initiative which proposes to create a free trade zone, with agricultural products excepted, in the Mediterranean area. The hurdles are many as northern Europe is interested in Moroccan agricultural products, but unwilling to invest in the region, instead preferring East Europe. While southern Europe is less interested in the competition for its products, but more interested in investing in Morocco, particularly investing money from the northern European countries (Dawson 1999). Additionally, human rights and democratization concerns will figure into any attempt to include Morocco in the Mediterranean Initiative.

Economic integration has been viewed by the Monarch as key to Morocco's economic development. Morocco's economic problems are many and include a huge foreign debt, a

population where 2/3s of it is under the age of 25, an unemployment rate conservatively estimated at 25 percent, and years of recurring drought. The education system is bursting at the seams and given the demographics this is not likely to fade as an issue in the near future. Complicating matters, the 1994 census revealed that for the first time Morocco's history, urban population outnumbered its rural population (Gregory 1999). Additionally, the gap between the rich and the poor is increasing and many Moroccans are fleeing to Europe in search of economic opportunities.

Morocco's increasingly desperate economic situation has led it to adopt structural adjustment programs (SAP). As a result, some prices have been liberalized. While privatization efforts have sold off, for example in 1994, state assets worth $390 million (Barkey 1995), it is questionable whether these efforts will go much further. Given that the Royal family is the largest land owner and that the royal family's holding company, *Omnium Nord Africain*, controls a good deal of economic interests in Morocco, true privatization is unlikely. The tradition of using economic prizes, including land and government contracts, for supporters as well as to coopt the opposition, has also hampered Morocco's ability to fully implement the SAP. The black market, which may be as much as 50 percent of Morocco's economy (Dawson 1999) is estimated to be worth more than $3 billion annually, and the drug trade is estimated to be $2 billion annually. Both of these have eased the effects of the SAPs somewhat, but they also have proven problematic as foreign investors balk at the government's inability to end either of these and at their apparent complicity in both. As the economy struggled under the conditionalities, Hassan II searched for ways to deflect criticism. And in an odd twist, despite Hassan II's reluctance to

allow opposition, he went on record asking the opposition to share responsibility for the "economic and social measures which must be taken as part of the structural adjustment process" (Leveau 1997, 110). Despite the adjustments to the economy, Morocco's debt did not decline, and only a small portion of the urban population benefitted as rural folks were worse off because of the administration's inability or unwillingness to muster the necessary resources to deal with the recurring droughts (Brand 1998). One result was increased migration to Europe.

Migration to Europe has proven problematic. European businesses desiring cheap immigrant labor have been encouraging the loosening of restrictions on immigration particularly from North Africa. On the other hand, the success of various right wing anti-immigrant parties in several European countries including Austria and Switzerland and the increase of violence against immigrants in other European countries such as France, the destination of many Moroccans, via Spain, indicates that the European population is less then enthused about the influx of immigrants to their countries. Almost every Moroccan family has a relative in Europe and remittances back to Morocco total more than $2 billion annually. Economic development of Morocco is seen as key to prevention of the emigration of so many--many of whom die each year attempting to cross the Strait of Gibralter. The role of the drug trade in proving at least some economic development has not been missed by either the Europeans or the Americans. Although, in the case of drugs, the U.S., worlds' leading "anti-drug czar" seems less concerned about the drug trade in Morocco and gives a wink and nod to Morocco regarding its alleged eradication programs. A drive along the main roads through the Rif areas allows the causal observer plenty of views of both large and small marijuana fields. Thus, realpolitik reigns supreme.

By trying to both initiate democratic reforms and to liberalize its economy, the Moroccan monarchy has placed its population and its own survival in a precarious position. Removing or reducing the limited "social safety net" while allowing citizens to increasingly voice their opinions proves to be a difficult balance, a balance not yet achieved in Morocco as the riots of March of 1999 demonstrated. With such a young population which is faced with so much unemployment and so little hope for a better future, a large number of youth are in need of expressing their frustrations. These frustrations are unlikely to be accommodated by the increasingly "gerontocratic" nature of most of the political parties in Morocco. While many Moroccans have fled to Europe, those who cannot flee are increasingly becoming political. Graduates with no job prospects have begun to form associations and have increasingly found appeal in the rhetoric of Islamists (Brand 1998). Therefore true democracy which would allow for participation of all parties worries some leaders as the Algerian example with the Islamic Salvation Front (FIS) looms heavy on their minds. To some then 'democracy equals anarchy' (Sivan 1997). The danger according to Sivan is that the attempt at liberalization "by so burdening the excluded, has unintentionally fueled radical Islamism. Now more than ever, the state-security apparatus has become the ultimate guarantee of the regime's survival." (1997)

One of the key figures who remain uninterested in democracy is the Interior Minister Driss Basri who heads up the state security apparatus. Basri, and his vast network of patron-client relationships, have proven too formidable to challenge. Despite the prevalence of the opposition USFP in the current government, Hassan II had made it clear that the positions of both the Minister of the Interior and the Foreign Minister were not open for discussion. These would

continue to be appointed by the Monarch. There are two layers in Morocco, one where the power actually lies and another where the parties operate. This has created an illusion which has enabled the monarchy to give the impression that multiparty democracy is at work (Nouaydi 1999). The retention of the right to appoint the interior and foreign ministers as well as the retention of the right for final approval of all cabinet ministers suggests that the recently administered changes, including the *Mouvement de Contestation* and appointment of Youssoufi as Prime Minister, have been part of Hassan II's tradition of a democracy shell game. This game has consisted of constitutional reforms, electoral reallocations, and the coopting of the opposition, all of which continually thwarted any attempt at real reform. Will the future with Muhammad VI initiate an era of real democracy or will he be unwilling or unable to break the cycle of power his father has set in motion?

IV. Human Rights

One measure of Morocco's success at democratizing is its human rights record. While Morocco's human rights record has improved in the last several years, there are still many areas of concern.

The U.S. Department of State *Country Report for 1998* outlines Morocco's very questionable human rights record. It notes some improvement under the Youssoufi government, but also expresses continued areas of concern, including security forces use of torture and abuse of detainees, very harsh prison conditions, illegal detention, faulty judicial procedural processes, a judiciary corrupted by the interior ministry, media censorship, restriction of demonstrations, child labor, restrictions on freedom of speech, assembly, association, religion and movement,

discrimination against women and the under reporting and under investigating of domestic violence against women. And while there have been three years of no new cases of disappearances, there still are hundreds of unsolved cases, dating back some 20 years. Some of those formerly disappeared and now released are still harassed by the security apparatus (US Department of State 1998)

Indigenous human rights groups have struggled over the years and have had only limited success. Part of the blame for the relatively impotent domestic human rights organizations has been placed on their close ties to the various political parties in Morocco (Nouaydi 1999 and Waltz 1995). The first human rights organization Association Marocaine des Droits de l'Homme (AMDF), 1972, was linked with left wing political parties, and since they themselves were the targets of the regime, the organization was not very successful. The emergence of a right wing affiliated human rights organization, *Ligue Marocaine des Droits de l'Homme* (LMDH), strained the legitimacy of the human rights movement because of the organization's unwillingness to denounce regime attacks on members of the left wing. Both organizations' legitimacy was questionable given their initial unwillingness to deal with domestic issues and preferring instead to be satisfied with simply issuing communiques about the plight of the Palestinians. Their unwillingness to question the occupation of the Western Sahara, demand information on the disappeared Sahrawis, and to fully articulate the human rights issues of women, raised questions about their own legitimacy. Later, as the organizations became bolder, the unwillingness of Moroccan media to release any communiques from the human rights groups about domestic human rights issues hindered the organizations' ability to be effective (Waltz 1995). Thus, in

addition to being hurt by their connections to various political parties, internal human rights groups have struggled with the repressive environment in which they have tried to operate. The first independent human rights organization, the Organisation Marocaine des Droits de l'Homme (OMHD) emerged on the scene and their presence, along with the King's attempt at recovering Morocco's image after its invasion of the Western Sahara, contributed to the 1979 ratification of both Human Rights Covenants, a significant though minor step. The question remained would the Monarch really protect the human rights he had just committed his nation to and the answer turned out to be no.

The King, in an attempt to be sure no group or movement remained outside his control for too long, established the Concile Consultative des Droits l'Homme (CCDH) which was to act as an advisor to the king on human rights; but more important, its role was to appease criticism from the outside.

Morocco's relationship with various external human rights organizations over the years has been strained at best. The role of outside human rights groups and international pressure regarding Morocco's human rights record has been critical for the advancement of the human rights agenda in Morocco.

Human Rights groups including Amnesty International (AI) have worked diligently to gain access to information about Morocco's political prisoners and the disappeared. The regime's well-known battle with AI left it bruised on the world stage. The Kings' refusal to admit the existence of the notorious Tazmamart prison caused the regime much embarrassment when AI released its report about the abuses which had been occurring there. Later, the regime let it be

known that the prison was closed and the King said of it "That chapter is closed. It was; it is no more" (Waltz 1995, 212). In response to international pressure, in large part spurred on by AI, the regime released hundreds of political prisoners, despite the king's repeated statements denying their existence. In 1993, as a result of the international pressure, Morocco ratified the *Convention on the Elimination of All forms of Discrimination Against Women*, the *Convention Against Torture and Other Cruel, or Inhuman or Degrading Treatment*, the *Convention on the Rights of the Child* and the *Convention on the Rights of Migrants*, albeit with substantial reservations. (For a more detailed analysis of this, please see Waltz 1995). Additionally, the preamble to the 1996 constitution expressed Morocco's "unreserved commitment to human rights 'as universally recognized'". Despite these recent improvements, AI noted in an open letter to the King in 1999 that there has been no accountability for those still disappeared, including hundreds in the Western Sahara, and no investigations have been conducted into the torture and deaths of persons while in custody. Additionally, AI notes that torture continues as does the illegal detention of political prisoners. AI has called for those responsible to be brought to justice and the victims compensated (AI 1999).

Therefore the positive changes which have occurred of late include the release of roughly 95 percent of all political prisoners, the signing of international human rights treaties, the acceptance of internationally promulgated human rights norms in the constitution and a rise in consciousness about human rights among Moroccans. There remain however, important officials, Basri, for example, who view human rights as a threat to the state. Areas of concern continue to include the bringing to justice those responsible for the past human rights abuses and resolving the

ongoing cases of the disappeared. This will be particularly difficult given that most are still in power. Again, how much pressure domestic human rights organization will be able to apply is questionable both because of state restraints and because they are suffering from internal problems as well which include a top heavy leadership and too close affiliation with political parties. According to one insider the organizations themselves need to both democratize and to modernize. However, their present agenda include the reform of legislation, demands for the addressing of violations of human rights, for example, political prisoners, disappearances, torture, and access to political rights, such as passports, an independent judiciary and freedom of expression (Nouaydi 1999). The issue of women's rights continues to be something these groups cannot agree upon and thus, beyond lip service, is only of marginal concern. While human rights groups have demanded a civil society with political equality, they have not challenged the dual legal system that women are forced to endure. Women are the subject of secular law as well as religious law under the Mudawwanah-the Personal Status Code. The Morocco government has fought off all Islamist attempts at influencing policy, except where it concerns women, instead allowing the ulama-religious leaders, enormous say over the fate of one-half of Morocco's population. Human rights groups which fail to address this issue will continue to threaten their own legitimacy.

According to one human rights activist, human rights will not improve without the eradication of poverty and the promotion of social justice, both of which are vital to democracy and the protection of human rights (Nouaydi 1999). Since his predecessor made no real attempt to deal with these issues, it remains to be seen how the new King will respond to these challenges.

V Muhammad VI

The new Monarch has a full plate of challenges before him. In addition to attempting to fill his father's shoes and presiding over a developing country, Muhammad VI must demonstrate his skill at balancing the increasing demands for democratization and human rights protection with the established old guards' desire to maintain the status quo. Add to all of this, the upcoming referendum in the Western Sahara and Algeria's continued civil strife, and it becomes apparent that the young Monarch will have very little time for settling into the job.

Democratic political culture does not easily emerge out of a society socialized in the ways of Monarchical rule. The questions at first seem relatively simply: Can Morocco sustain a civil society? And will the Monarchy be willing to both foster and allow its growth. The hidden questions, however, behind this, are, will the monarch be able to restrain the powers of the Minister of the Interior and will the USFP, just itself getting used to reigns of power, be willing to allow the kind of opposition necessary for a civil society? As Sivan (1997) notes that obstacles to democracy are many and include the general acceptance of authority in Islam tradition. School children are taught, for example, not to question their teachers and memorization over critical thinking dominates pedagogy. According to one educator, the very notion of democracy and questioning authority is new to Moroccans and will take time before a level of comfort is reached. The experience with democracy in Algeria, has frightened many of the Moroccan ruling elite and has led to perception the 'democracy equals anarchy'. And the austerity measures Morocco has implemented has only served to undermine people's faith in the system (Sivan 1997).

Human rights activists are cautiously optimistic about Muhammad's rule, but have

expressed seriously concerns about the presence of the old guard in general, and Basri in particular. With regard to question of democratization, many Moroccans are optimistic that the reforms initiated place by Hassan II, and the continued international pressure, will make democratization all be inevitable in Morocco. The key, many argue is education.

The education sector is in serious trouble, particularly in rural areas. School attendance in rural areas is less than half that of urban areas, where school attendance is already low (Chapman 1996). Illiteracy was a problem when Morocco became independent and continues to be widespread. Despite a 1963 law making primary education compulsory, there exist no authorities responsible for its enforcement (Ramram 1999). At the level of higher education, a 50 percent drop out rate exists. Despite the low numbers of women in the primary and secondary levels, they tend to outnumber the males in higher education due to the low rate of male retention. While higher education is relatively free, getting into a college or university is very difficult because there are not enough slots for those applying. The curriculum in higher education is rigid. It tracks the students based on high school courses and does not employ an interdisciplinary curriculum. This rigidity in part explains the draw of the increasing number of private schools. There are 40 in Casablanca alone, for example. Many of these are adopting a Western approach to higher education and focus more on interdisciplinary training and on courses such as computers and management. However, tuition is very expense and there currently exists no accreditation system for private schools (Lahlou 1999). Additionally many students are pushing for more English language instruction as many believe the ability to speak English will become increasingly important if Morocco is to be a significant player in the arena of global capitalism. This has met

with some resistance as French has traditionally been the language of instruction for higher education.

The new King, in his first parliamentary session, has said the education and unemployment are key to his long term strategy for Morocco, but was circumspect about how, for example, the new scholarships for deserving poor students to attend higher educational institutions, would be funded. Regarding monetary issues, he spoke about the need for the government to be more prudent with public funds and urged Moroccans to pay their taxes in order to fund the treasury (*Panafrican News Agency* 9 October 1999). The King did not develop his ideas beyond that.

Political liberalization, such as it has been, has gone hand in hand with economic liberalization. Many economic questions loom large on the horizon including Morocco's continued struggle with SAPs, the world wide drop in phosphate prices, a major Moroccan export, ongoing droughts which have devastated parts of the rural economy, the emigration and "brain drain" of Moroccans to Europe (the phrase many Moroccans use to sum this situation up, is to call itself "Spain's Mexico"), the black market and drug trafficking. Additionally, the Western Sahara remains as an economic and political question.

The Western Sahara has cost Morocco more than $2 billion to equip it, with billions more going to 20 years of warfare (Bendourou 1996). Since 1975, Morocco has spent roughly $1 million per day on the Western Sahara (Brand 1998). It is unlikely given this and the tripartite slogan of God, King and Country, that Morocco will ever give up control of the area. The groundwork seems to be underway as the Foreign Minister has recently said that thousands of eligible Moroccan votes have been left out of the pre-2000 referendum census. The Sahrawis,

too, argue that 48,000 Sahrawis have been left out as well. (*Panafrican News Agency*, 30 September 1999) Given Morocco's economic investment and its emotional connection to the Western Sahara, few doubt the outcome of the referendum. The remaining question will then be what cost is Morocco willing to pay for its retention.

A much neglected aspect of Moroccan society is the issue of gender. Here the King has an opportunity to be a truly "new generation" of Arab leader. Many have tried to dismiss feminism as a Western or imperialist ideology, but as Naciri notes "this divests the women's movement of all legitimacy because this discourse implies that the demands made by the movement are not among the preoccupations of the overwhelming majority of women" (1998, 20). The movement can be divided up into two phases, the first, was more focused on literacy and social assistance for women and children, and second, developed in the mid 1980s, focused on the re evaluation of women's identity and status in society (Naciri 1998, 7). These can hardly be considered issues only relevant to middle and upper class women and certainly are not imperialist notions. And they are right in line with Islamic teachings, especially those emerging out of Islam's "golden age", then current ulama, religious leaders, are willing to admit.

Moroccan women are increasingly organizing in efforts to advocate their concerns. Recent changes include those visible to the public as well as those not usually fodder for political discussions. The visible changes include the increased activity of women's organizations which have been more active since 1985. The same year saw the opening of the first shelter for battered women. There now are three shelters in Morocco where both psychological and legal advice is dispensed. The shelters are overwhelmed as women from every class in Moroccan society show

up for assistance. As yet the shelters have faced very little resistance, but also have received no money (Miadi 1999). The biggest problem facing women, according to Miadi, a leading activist and Islamic legal expert, is illiteracy. This problem is furthered by the disparity in access to education for girls. Their rate of primary and secondary school attendance is abysmal. Yet, as already noted, they represent the majority of graduates from institutions of high education. Increasingly, Moroccan society is relying on women to keep its economic sectors viable. Yet, these same women face a variety of discriminatory practices which hinder their full participation in economic and political life. These men see limiting women's access to public life as protecting the traditional notions of segregated gender roles. Perhaps a more fruitful way to assist women would be to demand equal pay for women and acceptable working conditions. Child labor seems to be the only area where males and females receive equal treatment, each being equally exploited.

In recognizing their key role in the political arena, it was Hassan II, who said that it was women and intellectuals (not mutually exclusive categories!) who were the bulwarks against the spread of the Islamist movement in Morocco. Yet their acceptance in public life in Morocco remains dictated by the rules established by men.

As women increasingly enter into the public arena through the job market, changes are bound to occur. Some of these already are underway. Increasingly, women are putting off marriage until after the age of 30 and as one young Moroccan woman told me, "I have a job, a car, a house. What do I need a man around for, to tell me what to do?" In addition to delaying marriage, Morocco's divorce rate is a staggering 50 percent (Brand 1998). Also, it is no longer only men who are fleeing for the economic opportunities of Europe, women too have been

emigrating. Their experiences abroad will no doubt alter their perceptions of their own culture. As will the continued exposure to the world beyond Morocco's borders. The desire for this is symbolized by the ubiquitous satellite dish. These types of quiet changes do not usually make the front pages of the local press, but no doubt will have long term impact on Moroccan society. If democracy is fully implemented in Morocco, and women continue to out number men in voting, Muhammad VI will have to respond to the growing presence of gender relations as an issue in Moroccan society.

VI. Conclusion

Will the recent economic reforms Morocco has undertaken work? According to Barkey, if "the benefits that will accrue to ruling elites will outweigh the cost that they will bare in terms of diminished control over economic and political decisions" then the reforms will work (1995). In addition to the many elites whose appetites need satiating, there are many exiles who have begun returning home in hopes that Muhammad VI's rule will provide the opportunity for them to (re)join the political elite. The ruling elite also includes the military from whose ranks came two coup attempts. It is they too, who have a vested interest in the gains made in the Western Sahara and it is they the King would turn to for civil order. Thus the military bears watching as well (Joffe 1998). What then do we make of Barkey's statement? There is very little in Morocco's history to suggest that the ruling elite will accept a loss of control over the economic and political decisions. The past history of SAPs in other countries suggests that the elite will be the main economic beneficiaries--both of these may very well work to undermine the commitment of the

regime to both democracy and human rights' protection. The interesting question is how the international community will respond

Whatever may happen in Morocco, it is likely it will continue to be an ally of the U.S. The Clinton administration's devotion to it is not without precedent. The U.S. has its oldest peace treaty (1787) with Morocco and has made use of its strategic location in the past. In the 1980s for example, Morocco allowed the U.S. use of its ports. Morocco produces key resources, has been a useful negotiator in the Middle-East peace talks, an ally with the U.S. during Kuwait, and is seen by many in Washington as a bulwark against Islamists. Morocco's European neighbors must pay close attention to events in Morocco as anti-immigrant sentiment is rising in those countries receiving the bulk of Morocco's emigres. Morocco's economic development is seen as the key to halting the flow of Moroccans into Europe. Regionally, an opportunity has opened with the death of Hassan II for Morocco to improve its relationship with Algeria to which it has had a closed border since 1994. This set of negotiations may well be contingent upon the outcome of the Western Sahara referendum. The settlement of the Western Sahara will impact Morocco's relationships with not only Algeria and the United Nations, but also with the Organization of African Unity (OAU) from which Morocco has been estranged since the organization's acceptance of the POLISARIO as the legitimate representatives of the Sahawris.

Muhammad VI's limited political experience will be tested soon. Earlier indications are that he has taken a play from his father's book with the appointment of Hassan Aourid. Aourid is both an old schoolmate of the King's as well as a former critic of the regime (Pelham 1999). Aourid was among other Berbers who took advantage of the limited political liberalization

Morocco underwent under Hassan II to attempt to reassert Berber identity. He was instrumental in opening up a Berber Cultural center. This resurgence of interest in Berber culture has been most unwelcome in traditional ruling circles. His job as Official Spokesperson for the Royal Palace gives him the ear of the king. Is this a sign that Muhammad VI is interested in diverse views, or is he simply interested in coopting the opposition? At present there little evidence to suggest Muhammad VI will govern much differently then his father, but certainly the challenges he faces may force a rethinking of the Palace's traditional approach to ruling.

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United States Department of Education Seminars Abroad Program 1999
Morocco and Senegal: Faces of Islam in Africa

PARTICIPANT CURRICULUM PROJECT

THE OLD TOWN AND YOUR TOWN

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Curriculum Project

The Old Town and Your Town

A comparison of the structure of the Fès medina to contemporary American residential areas leading to a discussion of how the differences reveal and determine social structure. Based on criteria from Hassan Radoine, Professor of Moroccan Art and Architecture, Al Akhawayn University, Ifrane.

Objectives:

Introduce students to the traditional city of Fès and its traditional (and transitional) liFèstyle. Require students to explore and map their own neighborhood or town. Have students critically analyze Fès and their own residential space for strengths and problems. If possible, allow students to explore the differences in American residential neighborhoods (city and suburban and rural). Consider the issues of: energy use, conservation, and efficiency of city plan; environmental concerns; neighborhood and family unity; privacy; mobility of children, adults and the handicapped; and presence of and access to cultural and educational institutions and entertainment.

Activities:

1) Discuss layout of Fès medina, compare it to students' neighborhoods
2) Find structure of Medina based on Prof. Radoine's criteria
3) Make map of students' neighborhoods (students will need to explore their environs!) and present them to the class
4) Compare student maps with each other and with Fès map and discuss how this impacts society and reflects societal values
5) Optional writing assignment (could be modified to an activity)

Skills:

- map reading and map making (scale, map keys, orientation, creative illustration of features)
- oral presentation
- ability to make comparisons
- ability to infer conclusions
- optional: essay writing

Materials:

- a detailed map of the Fès medina showing scale, streets, souk areas, residential areas, mosques, madrasas, public ovens, baths, and fountains.
- student maps made on blank paper, or photocopied street maps with same features as above added
- Colored markers to decorate student maps; colored post-its or pins to mark Fès map
- Optional: photos/slides of communities in discussion

Detailed explanation of Activities:

1) Discuss layout of Fès medina

Elicit comments about Fès map (and photos/slides). Students may find the medina confusing, "unplanned", crowded.

Background: City had no central planner, but evolved over centuries. As nomadic tribes were attracted to the city, new districts were created for them. Currently the medina has 155,000 people and over 13,000 buildings. According to Ibn Khaldun the ideal Islamic city is not simply a collection of buildings for people. There are four components to a city: physical structure/location; political system; economic activity; and religious basis.

Discussion starters: what are student expectations of a city? How does the Fès medina differ or resemble cities they know? Can ancient city structures survive in the modern world?

2) Find structure in the Medina

Introduce students to the following criteria, from Prof. Radouine, describing the structure of the medina.

> A) Fès is a series of recognizable neighborhoods. Have students locate these centers.

Background: Neighborhood centers are generally places where a mosque, madrasa, public oven, fountain, and baths are located. Sometimes a merchant center is also important. The mosque is the center of daily and Friday prayer: the madrasa provides a traditional Islamic education for boys; the fountain has potable water. The baths are more than public plumbing and often function more like a sauna or have the social nature of a barber or beauty shop. Most houses do not have a private oven. Women make bread daily and bring the rising loaves to the oven to be cooked for a nominal fee. The oven thus becomes another social center for women.

Discussion starters: Why might these places be important to a neighborhood? How do these features contribute to neighbors knowing each other? Why is that important? Does your neighborhood have a center? How far is it from your house? Does your neighborhood have these features? What additional features does your neighborhood have that are not part of the medina?

> B) There is a gradation of public and private space. Have students identify different kinds of public and private spaces.

Background: The widest roads are the most public, and commerce takes place on them. These roads connect parts of the city. These roads are wide enough for pedestrian traffic, hand-pulled carts and donkeys with loads or carts, or occasionally mopeds. There are no cars in the medina. Increasingly narrow roads are increasingly private; these roads connect neighborhoods. These roads are not wide enough for donkeys or any kind of cart. The narrowest lanes connect houses and are a kind of extension of the private houses on them. Often these lanes are barely wide enough for two people to pass. This could also be a starting point to discuss how gender restricts access to "public" space, an entire discussion in itself.

Discussion starters: How do we differentiate private space in America? Are there places you are allowed to go because you are a resident or neighbor? To what degree are nonresidents discouraged from entering your neighborhood?

C) Merchants are usually grouped according to trade. If possible describe the kinds of businesses found in the medina: jewelers; milliners; grocers; cloth, leather, paper and belt merchants etc.

Background: This practice of grouping merchants by product originated to benefit the consumer by making it easier to bargain for goods and compare prices and quality. It also allowed a commissioner of sorts to keep track of merchants and make sure they were maintaining a certain level of quality of materials and workmanship. For the merchants, it brought customers who were looking for their goods to their area. In fact, proximity to popular merchants might bring more customers past your stall. In addition, cooperation among shopkeepers was high; they will even sell goods for each other if one merchant is absent. Note: virtually all merchants are men.

Discussion starters: How does this differ from your neighborhood? What kinds of merchants/businesses are in your neighborhood? How does this differ from a department store or mall? Advantages? Disadvantages? Do merchants cooperate? How do you know where to find a particular store?

D) Other features: House structures and City Walls

Background: Houses are created for internal, private space, not to show off externally. Houses of the wealthy are built around a central atrium which is often open to the sky. This is common space in the house, like a family room and is usually beautifully decorated. Around the edges are rooms for entertaining (like a living room), the private rooms of the family and perhaps even rooms for servants. There is a kitchen and bathroom (which might be divided into two rooms: one for the toilet and one for the shower and sink) but the laundry is often done on the roof. In hot weather everyone will sleep together in the coolest room or on the roof. The overall effect is that houses look very plain from the outside but might be very elaborate inside. The

medina is surrounded by a wall which has 16 gates. Originally, each gate had a special purpose: one for caravans, one for soldiers, one for the king etc. The wall was built for defense, of course. In the heyday of the medina, the city could survive for six months with the gates closed. (There was an underground river channeled into a water system which provided the medina with fresh water.)

Discussion starters: What determines the edge of your city/neighborhood? How is your neighborhood defended? Is your dwelling built to be appreciated from the outside or inside? How does this show a difference of social values? What is the difference of having a front yard versus an interior courtyard? How does the courtyard model impact the lives of women in purdah? Where do you get your water from? How long could you/your neighborhood survive cut off from the rest of the world?

3) Make maps and presentations

Next, have students create maps of their neighborhoods. Create guidelines as to scale and size of maps. Ask students to locate features like the following: major roads, their house or apartment, any schools, libraries, town hall, public transit routes, lakes, rivers, hills, places of worship, stores, community centers, parks, cinema etc. Students should be able to use scale consistently, create a map key, and colorfully embellish their map. Students from the same neighborhood could work collaboratively. Have students present and explain their maps to the group.

4) Compare student maps with each other and with Fès map and discuss the implications of city structure on the society.

Discussion starters:
Energy use and conservation: How is energy used in each setting for transportation, heating/cooling, cooking etc.? How does the design of places encourage/discourage energy use? What kinds of energy are used? What makes for an efficient neighborhood? How important is efficiency?

Environmental concerns: How do these different city plans affect the environment? What are the problems of having people living in close quarters? What are the advantages? Is there open space (reserves/parks/farmland)? Who manages it? How can the environment in each area be improved?

Neighborhood unity and family unity: What features encourage or discourage neighborhood unity and family unity? Why is neighborhood unity important? Why is family unity important? What different kinds of group unity exist in your neighborhood?

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Privacy: What provision is made for privacy? Why is this important? What is the difference between privacy and isolation? How do these societies differ on these issues? How does town structure influence privacy?

Mobility of children, adults and the handicapped: How do people get around? Is it easier or more difficult depending on your age? How far away are the places people need to go? How does this influence how people mix?

Cultural and educational institutions and entertainment: What falls under this category? Where are they located? Who can go? How do people relax? How does the city plan influence these choices? How do these features improve people's lives?

Optional follow-up writing assignment: Is there any feature of the Fès medina that would improve your neighborhood? (Or: did this exercise make you think of any improvements your neighborhood needs?) What would that feature be and how could it become a part of your neighborhood? Explain how this feature would improve life for the residents. Think creatively! Students could even augment or adapt their own neighborhood map to reflect this improvement. This could be modified for use as an activity or for extra credit.

United States Department of Education Seminars Abroad Program 1999
Morocco and Senegal: Faces of Islam in Africa

PARTICIPANT CURRICULUM PROJECT

EVERYDAY LIFE IN MOROCCO AND SENEGAL: A LESSON PLAN

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FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM
Independent/Curriculum Project
Morocco and Senegal: Faces of Islam in Africa
Nancy Sinclair, Participant, Summer 1999

INTRODUCTION: I have used these lessons with the one-semester class in African-American history which I teach at Overlea High School in Baltimore, Maryland. Most of the 17 students I am teaching in this class have never been outside the state of Maryland, so the interest level in activities which actually connect them with students in another country has been very high. The biggest obstacle to the penpal arrangement, which is at the heart of this unit, has been the slow mail delivery service between our two countries! Even though we are set up for E-mail at Overlea, this is not the case in the Rabat school with which we are communicating, so we are at the mercy of the postal system. Hence, there is a considerable elapsed time between letters sent and replies received. Even so, the students remain interested and anxiously await our first round of replies.

- OBJECTIVES:

1. Students will learn about everyday life in a variety of African countries by completing an independent library research project (see attached).
2. Students will learn about everyday life in Morocco and Senegal by viewing slides and examining photos and other artifacts brought back from these two countries.
3. Students will demonstrate their understanding of everyday life in Morocco and Senegal by imagining that they are teenagers living in one of these two countries today and writing letters to an American pen pal explaining what their daily life is like.
4. Students will write letters to pen pals in a Rabat high school, describing aspects of their school, social and family life here in America and inquiring about the lives of their penpals in Morocco.
5. Students will compare and correct their original imaginary letters from Morocco after receiving letters from their penpals in Rabat.

- **STRATEGIES:** these are mostly described in the Objectives above. I am attaching a list of student-generated topics/questions that we are hopeful will be addressed in the letter exchange program. These are topics that my students are interested in. They reflect the realities of my students' everyday lives in a relatively poor section of Baltimore County and may not be appropriate for students in other situations. I am also attaching a copy of the format for our initial library research projects. Each student was allowed to select a different African country to research using both print and Internet resources available at our school. This information was then shared orally with the class as a whole. All students kept **African Journals** in which they wrote down information about the different countries discussed in the oral

presentations. When these oral presentations had been concluded, we compiled the information as a class in order to draw conclusions about different aspects of African culture and to identify cultural patterns by region. Afterwards, two full class periods were used in the analysis of challenges/problems confronting Africa today on the eve of the new millenium, building on the research already done individually by students (see last question on attached worksheet). The **Newsweek** resource cited below was especially helpful in this as it contained short readings and class activities on such topics as **literacy and education, gender issues, health care (including AIDS), debt relief, employment, growth and influence of Islam, birth rate, environmental issues, role in a world economy, etc.**

- **MATERIALS:**
  1. Slides, photographs, and artifacts brought back by me from Africa and Senegal.
  2. **Culturgrams** on each country and other print sources available through our school library.
  3. Internet sites identified by our school librarian as especially helpful for discussion of current issues confronting Africa.
  4. Speaker: we were fortunate also to be able to take advantage of the insights of a former Peace Corps volunteer who had served four years in Morocco and is now married to a Moroccan.
  5. Newsweek/NewsSource. **Africa: Approaching the 21st Century.** New York: Newsweek Education Program, 1999.
  6. Mme Kebira Abdelmalki, future Fulbright Exchange Program participant, and teacher at a Rabat high school, with whom I was able to arrange our student letter exchange.

- **QUESTIONS:** See attachments and Strategies discussion above.

- **EVALUATION:** After the project is completed and letters have been exchanged (hopefully more than once), each student will be required to write a newspaper article describing the overall project and what we have learned from our penpal arrangement about teenage life in Morocco. These articles will then be shared with the class as a whole. Students will select the article they think does the best job, and we will submit this one to both the school newspaper and our local community paper. This final evaluation will take place in January at the end of the second quarter.

EXPLORING AFRICA

Name of Country _____

DIRECTIONS: Use complete sentences and well-written paragraphs to answer all of the categories that are starred. Additionally select any five of the other categories that interest you to answer, as well. Remember to use your own words – please don't copy! Use your own paper – I didn't leave enough space for answers below.

BACKGROUND

**1. Physical features, including climate

**2. History

Early (include the colonial power here, if relevant):

Recent (since 1900):

THE PEOPLE

**3. Population

Size:

Tribal groups represented:

**4. Language

Tribal:

Colonial:

**5. Religion

6. General attitudes: select three that you find most interesting. Describe or explain.

7. Personal appearance: describe; draw and color pictures to illustrate aspects of personal appearance that interest you.

CUSTOMS AND COURTESIES

8. **Greetings and gestures: what do they do? What's interesting or unusual?**

9. **Visiting**

10. **Eating**

LIFESTYLE

11. **Family

Family composition:

Women's roles:

Funerals:

12. **Dating and Marriage

13. **Food**

14. **Recreation**

15. **Holidays**

SOCIETY

16. **Government**

17. **Economy: Include the types of work people typically do

17. **Transportation and Communication**

18. **Education (include literacy rates)

19. **Health (include infant mortality and life expectancy)

****Based on what you have learned, what do you think is the major issue confronting your selected country as we move into the 21st century. Why did you select this particular problem to focus on? If this issue is not resolved, what are the implications for the future? Explain.**

Dear Moroccan student

My name is Sherrie and Im 17 years old. I have lived in the United States all my life. I live with my mother and my father, but I dont have any sisters or brothers. I do have a lot of cousins though. During the day Im in school. (7:30-3:15) I go to Oberlin High School and Im in the 12th grade. Im getting ready to graduate soon. At my school girls wear skirts, shorts or pants and boys wear shorts or pants. We dont have to wear uniforms. We have 7 classes a day. We only go to school 5 days a week. After school I go to work. I work at a ice cream store called Friendlys until about ten o'clock at night. On the weekend I like to hang out with my friends. We go to the movies, we go out to eat, and we have a good time. I have a boyfriend that I go out with a lot. My parents allow me to date. I dont plan to get married and have children until Im out of college. I watch a lot of television on my free time. I like scary movies and comedies. If Im not watching the television Im talking on the phone or listening to music. I like all types of music and I really like to dance. I go to parties all the time.

Well since you know a little about me, Id like to get to know a little about you. I read a lot about Africa as a whole, but now is your country different from the others. Do you like Morocco. What type of things do you like to do in your spare time. Are there movie theaters or places to play ball in Rabat? Our movie theaters have a variety of movies and we pick from about twelve different ones to watch at each theater. Do you have anything like that. When do you go and how do you get there.

Im not from a large family, but I wonder if you are. If so do you like it. Do you have any plans to

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have children. How is school. How do you like it. After school do you do house work or do you have an after school job? During the weekend friends go out. Do your parents allow you to date? In people from the United States don't date we watch a lot of television. In the other home we have we sometimes watch video tapes at home. Do you sometimes do that. I hope to hear from you very soon.

Basiema,
Sherree

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Dziko Diagp
Oct. 8, 99

Dear friend in Morocco,

My name is Dziko Diagp and I attend Overlea High school in Baltimore, Maryland. I am 15 years old and I am in the 11th grade. I am the oldest girl of four. I have two brothers and one younger sister. I enjoy doing fun activities with my friends and talking on the phone. I have a boyfriend. His name is Kelvin Jordan and we are very close.

My school day starts at 7:45 in the morning and ends at 2:15 in the afternoon. I just recently got a job at a hospital downtown. I also do chores in my house. I love to go to the mall and shop and get my hair done as well. Enough about me, what about you? What high school dances are in your country? If you do have them, do you participate? In our country we have school dances and proms. Proms are dances that take place in your junior and senior year of high school. Everyone gets dressed up just to show off and take pictures of friends for one night. It's pretty fun!

128

I know dating is very important in your country as well as marriage. I also know that at your age, dating may not be a subject in your household. What age do you usually get married in your country? If you are dating, what do you do for fun on your dates? Do you have a girlfriend/boyfriend? What is the name of your school and what grade are you in? How long do you stay in school for the year? Are you involved in any sports at your school or in your community? I myself am a manager for the varsity basketball team at my school. I am not athletic myself. As for your family, how many brothers and sisters do you have and what are their ages? Are you the oldest, youngest, or middle children your family?

When you graduate from high school, what are your plans? Would you like to continue school, get married, or study other countries and visit? I know that I am interested in attending a University here in the United States. How many languages do you speak? I speak two languages. Spanish and English. You may not know this, but my name, originated from Africa. It means "the world". I'm not sure which country though. Does your name have a special meaning? If so, what is it and is it a traditional name in your family?

What do you do for fun? Do you talk on the phone, listen to the radio, spend time with your friends? Do you drive? I don't. Atleast not yet. My boyfriend makes jokes about it all of the time. Sometimes it really gets me upset to know that he can drive and I can't! I'll get that chance very soon! What age can you start driving? In the U.S. we can drive as early as 15 years old and 9 months. My birthday was 3 weeks ago on September 20th. When is your birthday and what do you do to celebrate?

Do you live with both of your parents? Are your parents working equally or does one of the other work harder? Both of my parents work equally at their jobs, but sometimes at home, my mother and I do the most. Do men and women have equal rights in your country?

I have more questions for you but I'll let you ask some first. When you write me back, please include a picture of yourself with friends or alone so I will know what you look like. I look forward to receiving your letter very soon.

Yasslema,
Kylie

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LETTERS TO MOROCCO
POSSIBLE TOPICS TO DISCUSS

Below are some topics you suggested. They are in no particular order.

- What is your school day like? What do you wear to school? Are boys and girls in the same classes? How long is your school year? your school day? What is your favorite subject? Do you eat lunch at school? How many days a week do you go to school?
- Do boys and girls go out on dates? At what age do they start dating? Where do people go on dates? What do they do?
- What is you favorite thing to do in Rabat? In Morocco?
- At what age do people usually get married?
- Can you choose your own husband or wife, or do your parents arrange this?
- What are some of your favorite foods to eat? Who does the cooking in your house? Does your family always eat meals together? At what time?
- Is education free for all students or do families have to pay?
- What type of music do you like to listen to? Do you like to dance?
- Do you play any sports at school?
- Have you ever visited other countries outside of Morocco?
- How many languages do you speak?
- Do you plan to go to college? Is it hard to get into university? Does it cost a lot of money?
- Do you hold a paying job after school?
- How many people are in your family? Does your father have more than one wife? How many brothers and sisters do you have?
- What do you want to do when you graduate from high school or college? What do your parents want you to do?
- Do any girls ever get pregnant when they are still in high school? What happens to them?
- Do women have jobs in your country like men do?
- How is a man's life different from a women's?
- Who works harder—men or women?
- Do girls at your school have to cover their hair and faces? At what age do most girls start doing this?
- Do you have shopping malls? If not, where do you buy your clothes?
- Do you watch a lot of television at home? What type of programs do you like best?
- Do you listen to the radio?
- Do you talk on the phone with you friends a lot?
- Do you ever get punished by your parents? How do they punish you? For what?
- Can you drive? How old do you have to be to get a drivers license? Do you have to take a test to get your license? How much does gasoline cost?
- Do you get an allowance from your parents (spending money)?
- Can you describe what you look like (or send a photo)?

United States Department of Education Seminars Abroad Program 1999
Morocco and Senegal: Faces of Islam in Africa

PARTICIPANT CURRICULUM PROJECT

FRENCH COLONIAL REGIMES AND SUFISM IN MOROCCO AND SENEGAL: A LESSON PLAN

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Arthur Samuels
Fulbright Hays
Curriculum Project
Summer 1999

OBJECTIVES

1)Students gain a clear understanding of the French colonial regimes in Morocco and Senegal

2)Students have gathered knowledge on how sufism manifests itself in daily life in Morocco and Senegal

3)Students comprehend the different current working government structures in Morocco and Senegal

4)Through the three previous directions students should be able to sharpen their skills at comparative analysis and critical analysis

STRATEGIES

All world history students will be exposed to a great deal of material pertaining to the given topics. Through readings and interactive lectures students will be exposed to many vital facts and themes. Here are some of the major highlights.

NOTES

Sufism

In Islam there is no pope, clergy or cardinals. There is also no given right to kill. There exists a day of judgement which all must face. Suni is basic Islam based on divine law.Shia are found mostly in Iran. In Islam unity is followed by submission. In 39 years Ramadon moves through all twelve months of the year. Continuity is valued over ingenuity. Today non Muslims can still not go into Mosques because the first governor general from France saw it as a sacred local indigenous domain. The central doctrine is the remembrance of God. Suffism is today a name without a

reality. In the past it was a reality without a name. The key issue is certainty in God. One must figure out in their own heart the difference between certainty and faith. One must empty one's self of the world so God may come in .. this is much of the rationale for fasting. There is the Dhikru law of Suffism which is to take the human being to the point where he is always aware of God in the inner most heart. Man must serve God, or he will serve his own passions. Man is designed to serve. A Sufi must be scrupulous to find the soul at rest. Music is one way to find the soul at rest, but Sufi music in Morocco is only for the fully trained. In Morocco the Aissaoua are in the north and the Gnawa on the Atlantic coast. In Islam men and women must find salvation, but that does not mean there was original sin. Finding social equilibrium in this world is a guiding principle. Mysticism is part of religion. Sufism is Islam . Sufism is designed to cleanse the human heart. According to the Quaran the heart is all that counts. TAWHEID is oneness - nothing but God. Tawheid is substance behind all form. All must submit to Islamic law. One must follow Islamic law.

There will never be critical analysis of the Quaran. With transmitted knowledge there is no need for discovery. Islamic law is open to evaluation.

The Gnawa connection between Morocco and West Africa is about a traditional brotherhood. In their music and dances they express a culture of slaves from the Sudan brought to Morocco. The Gnawa begins in the 14th century with Sufism coming to form. The Gnawa emerges out of the slave trade. They were brought from the Sudan to Essaouira. This reached its peak in the 17th century. After 1492 Spain lost domination over Morocco and Morocco looks for gold in the Sudan. Salt, gold, ostrich feathers and of course slaves came from the Sudan. Slavery goes back to antiquity. You enslave conquered people. If you demonstrate Islamic faith you can not be forced into slavery. Islamic law has a code on how to deal with slaves. Liberating slaves is a way to compensate for sins comitted.

Slaves of Sudanese dissent form the Gnawa. The Gnawa dances are connected to vodoo. Symbolism of the rainbow is very important to the Gnawa. The Gnawa have a mystical and transcultural dimesion seen through all sufism.

In Senegal the two major Sufi sects are the Tijanyya and the Mourides. The Mourides all revolve around the leader Amadou Bamba 1850-1927 who is from Touba. The Tijanayya had several leaders who came to prominence around the time Bamba did. These Sufi leaders came about in response to Colonial preasures. 40% of the people are Wolof but most people can speak it as a second or third language. Humility and submission are the most important virtues. There are 100 million Muslims in SubSahara Africa. Islam grew slowly in this region and there is little orthodox Islam in the region.

Colonialism

In Morocco the French divided Berbers and Arabs to enhance their control.The major difference between Arabs and Berbers is language. Most Berbers are Muslims. Resistance to the French in Morocco peaked in 1930's. In 1956 independence was achieved under Muhammad V who died in 1961. In 1830 the French took Algeria. In 1900 Morocco was a battleground for France Britain, and Spain. In 1912 the Treaty of Fez was signed by the Sultan ...No Spanish representative was there. Marshsall Lyautey was the first French Resident Governor and he was a very clever man. He had served in Madagascar and Algeria, so he was clearly familiar with colonial issues in the Muslim world. Lyautey thought Morocco was unique and that France must respect its traditions. He wanted to integrate indegenous people into the government. He would not let the French settle in the Medinas. 1912-1956 was the protectorate period and the capital moved from Fez to Rabat. This was due to rebel activity. The French military presense was removed in 1934. During the Protectorate period, the Governor worked with the Sultan and nine deputies for each

department of government.

During the Second World War, the American forces landed in 1942. In 1943 the Sultan met with FDR without French authority present. This further inspired Moroccan nationalism. By 1955 it was clear that the french could not last.

Current working Government Structures

The two most important issues in the Islamic Middle East are the extent of democratic rule and the influence of Islamic Fundamentalism. After 1956-7 men in Morocco could have only up to four wives. In Morocco the triad of God , Country and Kings is supreme. The King is above and part of all parties. he is the grand arbitrator. In 1996 the King recognized intellectuals and women who would stop Islamists. The Islamist's threat is real. There are two main Islamist threats- moderate and radical. The moderate one has shown good will sinse the 1980's. Moderates have been integrated into parliament..the King has appeased from a position of strength. The moderates see the West and the French language as the problem. The radical movement is intellectual, and its leader Yasin is currently under house arrest. He claims that his inspiration came from the Quran. Today he is considered by many as a sufi mystic. Hassan II put him under house arrest where he remains today. Yassin holds that to come to terms and work with the monarchy is to accept the regime's domination. "Don't play the game with the king."Yasin considers himself to be Morocco's most important political movement.

Remember that the end of the 19th century was considered as an era of decadence in Morocco by many. Being at the mercy of western powers was not good for morale. Muslims came to three positions...go back to the example of the prophet, another position is to look to the West and adopt their philosophy and technology. A third point of view was to combine both. This would mean only adopting western technology. According to a strict

Islamic interpretation, women's problems come with changes in the world. We must go back to the prophet's teachings to protect women. The key is to always seek social equilibrium. This means a stable marriage, and a good environment to raise children. Marriage is the best environment /training for the after life because the soul must learn to make space. When the family breaks down, sexuality gets out of hand.

Morocco statistics

50% of the Moroccan economy is the black market.

Morocco holds 75% of the world's phosphate reserves.

18% unemployment in 1998.

In 1997 1.8 million tourists came.

55% or 11 million people are illiterate.

68% female illiteracy.

14% rural households have electricity and running water.

6.5% rural populaton with access to health care.

4% of rural population has access to secondary education.

2% rural garbage collection rate In 1998 18,000 children died from diarrhea.

50% population under age 20.

High school teachers make 5000$ a year on average.

Senegal statisics

Senegal is broken down into 10 regions, each with its own governor. In November 1958 Senegal gained independence. In June 1960 Mali gained independence.

Senagal's current pcpulation is 8 million.

50+% of population under 15, but still the infant mortality rate is 279 for every one thousand under 5 years of age.

The GDP in 1996 was 570$ per person.

In Senegal a large family is still viewed as a symbol of wealth. Most African Muslims below the Sahara do not know the required arabic to read the Quaran. There is more poligomy in Senegal than most of the continent.

Still, there are Mosque schools throughout Senegal where children memorize the Quaran. Twelve years of advanced study of all Islamic law required for careers in law.

Mauritanian warrior tribes started to fight against the slave trade. When the French invaded in the 18th century, it inspired Jihad type emotion. This is when the Tijaniyya movement started. The Tijaniyya see themselves unique coming out of Mauritania. They are the true believers who are promised paradise. Today there are three million Tijaniyya and two million Maurides. If the two groups united they could easily take over the government. Their leaders have enormous influence over the entire population. The spiritual guides/ Marabouts tell the people who to vote for. The Tijaniyya don't like tourists. Faith and religion are more important than infrastructure.

The Maurides are politically connected through much of the western world. United States embassies are far more inclined to give visas to Maurides than Tijanayya due to the fact that Maurides are known to stay loyal to Tuba. Marabouts are about religion, politics and have influence at all levels of society.

Senegalese politics are not about issues, they are about connections and who your Marabout directs you to vote for. It must be kept in mind that most people see no real value in democratic elections. They are so poor and believe that economic dynamics will not change. More than half of those who vote do so because they are given money to vote for certain candidates.

One thing that has changed in recent years is the infant mortality rate. I visited a village in northern Senegal where 70% of the population was under the age of 15. This is due to the relatively recent emphasis put on infant vaccinations. Senegal is a poor nation. By investing in vaccinations, the governement is able to demonstate to international organizations how it has increased its standard of living. Although more children are clearly living, I wonder what statistics like this really mean for those living in the

villages. Is there enough food to sustain such a rapidly growing population?

Today I can state that according to the Quran the role of a traditional Arab leader is only to advise and persuade. How this apparently contradicts Western perceptions is currently beyond my grasp. The Muslim world is right when it claims that 'we' cannot understand their resolve. Every month in the United States and Europe new critical analysis comes forward on the Jewish Scriptures and the life of Jesus Christ. There is no scholarly criticism of Mohamad. This deeply impacts the Muslim world view and my abilty to express a tolerant understanding of Islam. I know the world of Islam in the framework I understand my own religion (Judeasm) and have learned about Christianity.

For both Morocco and Senegal colonial influence has left a lasting impression. How can a Jewish teacher accurately relay this to Christian and Jewish students from books and film alone? Senegal's history with the Slave trade and lasting tensions with Mali cannot be expressed without coming in contact with it. The culture in these nations has been directly impacted by Islam and French Colonialism. With the exception of Leopold Sanghor, all of Morocco's great writers have writen in European Languages. Now I am prepared to bring these great issues, and tensions to light in the classroom.

Materials- Secondary Sources

Morocco Under Colonial Rule Frank Lass , London, 1973

Lyautey and the French Conquest of Morocco W. Hoisington, St. Martin Press, NY, 1995

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A History of the Arab Peoples, A. Larou, Princeton University Press

United States Department of Education Seminars Abroad Program 1999
Morocco and Senegal. Faces of Islam in Africa

PARTICIPANT CURRICULUM PROJECT

LANGUAGE, EDUCATION, AND LITERACY IN MOROCCO

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LANGUAGE, EDUCATION AND LITERACY IN MOROCCO
A CURRICULUM PROJECT FOR SECONDARY STUDENTS
PREPARED FOR THE 1999 FULBRIGHT-HAYES SEMINAR
MOROCCO AND SENEGAL - THE FACES OF ISLAM IN AFRICA

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142

LANGUAGE, EDUCATION AND LITERACY IN MOROCCO

This curriculum project uses a narrative to discuss the variety of languages used by Moroccans and some of the effects of such diversity on literacy. It is an attempt to broaden students' perspectives on multilingualism and multiculturalism within one country. Topics for discussion, essays, and research projects are suggested at the end of the paper.

VARIETY AND DIVERSITY IN MOROCCO

One of the most striking aspects of Morocco for a foreign visitor is the variety found in a country of 172 353 square miles. In Rabat, the capital, one sees people dressed in traditional djellabas, men in western style suits, as well as women in short skirts. In Essouira, a seaside resort town, foreign tourists wear all kinds of different

[1] Mark Ellingham, Don Grisbrook and Shawn McVeigh, Morocco The Rough Guide (London Rough Guides Ltd., 1998), p. vi.

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clothing while many native women are completely covered.

In Marrakesh a pedestrian waiting to cross a street can see luxury automobiles such as Mercedes, bicycles, motor cycles and donkey carts, all stopped at the same red light. In the cities many hotels, apartments and private houses are well equipped with running water, toilets, showers, and kitchen appliances, while a short distance from town, people haul water by donkey cart from a town well to their isolated homesteads.

LANGUAGES OF MOROCCO

The diversity of language in Morocco is stunning. One native said that Moroccans learn languages very easily. That seems true as many are multilingual. Colloquial Moroccan Arabic is spoken by 60% of the population. This unwritten language was brought to Morocco by Arab conquerors in the eighth century. The remaining 40% of Moroccans speak another unwritten language, Berber, the language of Morocco before the Arab conquest. This indigenous language has three dialects itself: Rifi which is spoken in the north, Tamazight used in the Middle Atlas mountains, and Shulha, the language of the Berbers in the south. These three dialects are sufficiently distinct that members of the three groups do not understand each other.

Related to Colloquial Moroccan Arabic but different from it is Standard Arabic, a written language modeled on the Qu'ran. This is the language of instruction in the public schools as well as the language used in formal situations such as speeches and in the mosques.

Under the French protectorate from 1912-1956, the French language was introduced to Morocco. The French intention in Morocco was not to dominate the country, but to maintain well functioning institutions and traditions and to direct the country's development. Nevertheless, French became the language of government and a status marker of the elite. Today, French is taught in grades 3-12, but is not a

[7] Ellingham, p. 57.

language of instruction. However, university education in many areas is conducted in French. The monarchy has maintained French as the language of government although the business of the justice system is conducted in Arabic. The language of social advancement remains French, but Arabic is also essential today.

English is seen as increasingly important as Morocco seeks to become more involved in trade with foreign countries. It is taught at the secondary level, but there is discussion of reform to introduce it earlier as still another language in this linguistically rich culture.

EDUCATION IN MOROCCO

Education in Morocco follows the design of the French system. Children aged 7-13 attend primary school, intermediate school is for 13-16 year olds, and those 16-19 attend secondary schools. Primary education has been obligatory since 1963, but the law provides for no penalties for infractions and is not enforced. In 1992 only 63% of those eligible for primary education were in school.[3]

As mentioned above, Standard Arabic is the language of instruction in the schools. However, Berber has been allowed since 1994 as encouragement for Berber parents to send their children to school.

In interviews conducted in French with two current high school students and two fairly recent graduates, the level of their spoken language was excellent. All four recounted their experiences in urban high schools, two in Fès and two in Rabat. Their course of study closely resembles that of a French lycéen., but with the important component of Islam as part of their regular schedule. Each school has a mosque, and students follow the call to prayer if they are between classes or on a break. According to the interviewees, during Ramadan virtually all the students pray, but during the rest of the year, some do, some don't. Prayer is apparently not a requirement of the school day.

The baccalaureat is the diploma one receives at the end of secondary study. Traditionally, the "bac" guaranteed that the student could go to university. With a burgeoning young population and a suffering economy unable to provide employment for university graduates, the Ministry of Education has changed the requirements so that only 45% of those taking the "bac" can further their education. The government cannot support all candidates either in their studies (a monthly government stipend is

[3] "Moroccans," Worldmark Encyclopedia of Cultures and Daily Life, Vol. 1, Africa, 1997 ed., p. 304.

paid to university students) or in employment following graduation.

Another response to the lack of selectivity for university study was the establishment of the Al Akhawayn University in Ifrane. Modeled after an American college, it is highly selective of its student body. Course work is conducted in English, and students must pay a good deal of money. As in its American counterparts, financial aid in the form of grants and loans is available. The interviewees in Rabat had heard of this university, but they saw it as out of reach for them. It is seen as for the elite.

The educational situation in rural areas is quite different from that of the cities. In conversation with two people who teach in isolated primary schools, it became clear that financial support is necessary if the rural schools are to be successful. One man teaches in a school supported by a World Bank and Moroccan Education for Girls (MEG) program. While his life was arduous with a commute from his home by bus followed by six kilometers by donkey cart, he felt his school was successful. Many girls as well as boys finish their primary education. However, the next step is more difficult as there is no secondary school in the village. Students must go to a larger town to a boarding school. Besides the expense which can be prohibitive, parents are reluctant to send girls to such schools, away from home. Many females end their education after the primary level.

In contrast to this pilot program, a woman described her position in an isolated rural school with no support beyond that provided by the Moroccan government. These children have virtually no supplies, and teachers must create lessons from nothing. These are the children who beg for pens from foreigners so they can use them in school. Since most rural families do not have the financial resources to educate all their children, boys are given more opportunities to attend as education for girls is not seen as necessary.

LITERACY IN MOROCCO

Illiteracy is one result of the public education system as it is currently run. Defined as those over fifteen years old who can read and write, the overall literacy rate is 43.7%. 56.6% of males and 31% of females are literate.[4]

Some suggest that multilingualism is a cause of illiteracy. The argument made

[4] "Morocco," CIA Factbook. [Internet] Available http //www odci gov/cia/publications/factbook.

is that if there is not one language used as a basis for communication, developing literacy with few financial resources becomes extremely difficult. Others suggest that the variety of languages is an asset. Moroccans are not timid about trying different languages and many seem to have good language learning aptitudes. It is suggested that with proper resources and instruction, tapping into this talent might develop a highly literate population.

ISLAM AS A UNIFYING FORCE IN MOROCCO

With the diversity of language and various ethnic groups as well as French intervention, becoming a unified nation has been a relatively recent event in Morocco. Despite the cultural and linguistic differences, 98% of the population is Muslim. Religion plays an important role in the everyday life of Moroccans, with five prayer sessions a day. There are many different forms of practice, but the unifying force of the religion is strong. Even young people, although increasingly influenced by western media, generally take their religion seriously. With no separation of church and state, the king is "Commander of the Faithful" as well as the leader of the government. Under Islam, everyone is equal, regardless of ancestry, language or economic status.

TOPICS FOR DISCUSSION/ ASSESSMENT/ PROJECTS

1. The government of a town in Texas near the Mexican border has decided to conduct the business of the town in Spanish. Many people object to this happening in the United States. There are some who believe that English should be declared the official language of the United States. In your opinion, is one official language a better idea than diverse languages within one country? What arguments can be made for both?

2. What advantages are there for a country like Morocco in its North African position to have diverse languages. What are some disadvantages?

3. In a country such as the U.S.A. where church and state are constitutionally separate, is one common language more important that in a country like Morocco where religion is a unifying force?

4. Interview a person in your community who speaks or grew up in a family where people spoke a language other than English. What were their experiences in school? In their neighborhood? In their dealings with government agencies? Do they think keeping their language and culture alive is important or should they just melt into the American pot? Why?

5. A lecturer in Morocco said that countries that are very financially wealthy are not multilingual. He did not see monolingualism as a cause of wealth, but thought it interesting. What ideas does that bring to mind?

6. Research the indigenous people of the area where you live. Who were the first people there? How did they live, communicate, and worship? How did the area become Anglicized? Are there still people of the indigenous group(s) living there? What customs and language have they retained?

7. In some places such as Ireland, people speak the same language but feel hate for other people because of differences in religion. In other places such as Canada, people practice a variety of religions, but many Québecois want a separate nation

because of cultural and linguistic differences. Choose a country that has a problem such as these and research the background of the problems. Then, imagine that you are a member of the U.S. cabinet sent to the area to mediate peace. How would you approach the parties involved? How might you convince them to cease hostilities.

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United States Department of Education Seminars Abroad Program 1999
Morocco and Senegal: Faces of Islam in Africa

PARTICIPANT CURRICULUM PROJECT

INTEGRATING ISLAM IN AN INTRODUCTORY COURSE IN SOCIAL PSYCHOLOGY

Kellina Craig
Department of Psychology
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Curriculum Project for the 1999 Fulbright-Hayes Seminars Abroad Program in Morocco and Senegal: "Faces of Islam in Africa"

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My participation in this summer's seminar program has enabled me to significantly modify the format and content of the Introduction to Social Psychology course. I teach this course to undergraduate students at California State University in Long Beach, California, and to students at Howard University in Washington, DC where I am currently visiting. I should also note that I have incorporated (though to a lesser degree) material in the graduate seminar I am currently teaching on social psychological theory.

Initial Proposal:

At the outset, and as outlined in my proposal, my goal was to incorporate information pertaining to gender differences and development, and intergroup and inter-ethnic conflict and resolution, as these relate to Islam, into the existing format of the course. Specifically, I proposed to incorporate information garnered throughout the seminar to address such questions as:

1. How are self-construals linked to the dominant religious orientation of a culture? Stated another way, how might these construals be specifically linked to an Islamic or Christian religious orientation?
2. Whether and to what degree certain attribution biases (e.g., fundamental attribution error) are likely to be more or less prevalent in Islamic or non-Islamic societies?
3. Is emotionality and its associations with gender universal?
4. How are status and power differences within a society explained within the more collectivist societies of Morocco and Senegal, and how does this differ from explanations within the US?
5. How does Islam impact daily interpersonal relations between the sexes? How does it impact the division of labor in the home? in society?

These are some examples of the questions I sought to address throughout my participation in the seminar, and the answers to which should permit an expanded curriculum in the social psychology course.

Implemented Changes and Corresponding Materials:

There are two ways that I have modified the social psychology course and I will discuss both in some detail. The first way was to add 2 additional topics to the existing areas. These additional areas include discussion of cross cultural social psychology, and discussion of the social psychology of religion. The second way in which I have changed the course, has been to integrate discussion of Islamic societies (backed by supplemental materials including tape recording of Sufi musicians, color slides, and newspaper excerpts) throughout the course where appropriate.

1 - Expansion of topics to be included in the course. Traditionally, in an introductory social psychology course, there is a standard repertoire of topics that are covered. These areas are also reflected in the chapter headings of most textbooks. For example, in the textbook by Robert Feldman which I am currently using the topics and corresponding chapters are as follows:

Chapter 1 Introduction to Social Psychology
Chapter 2 Social Cognition
Chapter 3 Prejudice, Discrimination & Stereotyping

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Chapter 3	Prejudice, Discrimination & Stereotyping
Chapter 4 &5	The Self
Chapter 6	Interpersonal Attraction
Chapter 7	Close Relationships
Chapter 8	Helping
Chapter 9	Aggression
Chapter 10	Attitudes
Chapter 11	Persuasion
Chapter 12	Conformity, Compliance, Obedience
Chapter 13	Law and Order
Chapter 14	Groups
Chapter 15	Business, Organizations and the Environment

Although it is true that the textbook I currently use, and almost all of the others in print[1] do not have chapters that provide in-depth coverage of religious, or cross-cultural issues, I have opted to include these areas nonetheless. Both of these topics will be presented in the course. Lectures on these topics will include a slide presentation as well as tape recordings. I have expanded the course to include "Religion" and "Culture & Behavior" as additional topical areas. Because none of the textbooks currently in print include adequate discussion of religion as an organizing force which shapes people's world views and lives, I have had to supplement textbook readings with additional materials.

I have included an abbreviated version of the syllabus with this[2]. The syllabus reflects the 3 additional classroom lectures (other discussions have been deleted or condensed in order to accommodate this change) that have been added in order to incorporate material from reflecting Islamic religious orientation, and its impact on culture and social behavior. Please refer to the enclosed abbreviated syllabus.

II. The integration of material about Islam throughout classroom discussions and lectures. An additional way to expand the current content of the introduction to social psychology course is to integrate material about Islam throughout the course. This does not require lecture devoted exclusively to Islam, but instead would entail discussion where appropriate throughout any number of lectures.

What appears in bold-face are the lectures and classroom discussions specifically targeted for inclusion of materials gained from participation in the seminar's abroad program. For example, on the day in which we discuss *Intergroup Anxiety*, and the aversion people can experience when interacting with out-group members, we will discuss the way that group membership influences our perceptions of others. We will consider the extent to which this process may be universal. Although students' familiarity with in-group and out-group distinctions may be limited to US contexts, I will encourage them to identify manifestations of these dynamics elsewhere. I will show students how knowledge about ethnic status and religious orientation can be a prerequisite for formal and informal interactions with the excerpt from the classified ads of the Saudi Gazette. Students will be asked to consider: Why identification of group membership is important in this society? Whether identification of religious orientation outweighs ethnic status in importance? How might the importance of ethnic status may vary in Islamic, Christian, or non-religious societies?

---

[1] One textbook by Moghaddam (1998) presents a cross cultural social psychology, but it too fails to include any discussion of religion beyond indirect references to it.

[2] This an abbreviated version of the syllabus and does not include student requirements, exam schedules, and description of writing assignments.

I will also provide a brief lecture on in-group and out-group distinctions as they are manifested in contemporary Moroccan society. For example, whether one's lineage is Berber or Arabic can matter in intergroup settings, and*the way* in which it matters is likely to be different from comparable group level distinctions that occur in the US. My notes garnered from discussions with Professor Dahbi, and Professor Hassan Aourid will be especially relevant at this point. I will also discuss one additional manifestation of in-group and out-group distinctions --that which exists in Senegal. Here I will explain the way that one's identification with a particular brotherhood, either unites one with others who are also members, or distinguishes one from those who are not.

On Day 2 of the discussion and lecture on *Physical Attraction, Intimacy, Love & Divorce* , students will be asked to consider the universality of various family values and structures throughout the world. The attached advertisement for vacation planning via Lufthansa airlines will be used to initiate this discussion.

On the first day of discussion on the *Social Psychology of Religion*, students will consider among other things the way that their own religious background influences their world views and behaviors. It is at this point, that I will present a brief lecture on Islam and encourage students to consider the many forms it assumes within the global context. I will draw heavily from Adams' (1976) chapter titled Islamic Faith. I will also show students slides that include depictions of mosques in Morocco and Senegal (M-5, S-2), madrassahs (M-6, M-7, M-8, M-9, M-10), the reverence for the Prophet, the marabout, and love of God in everyday people's lives (M-11, S-1, S-3). I have tried to photo-copy these slides, and include those copies here. Students will also see the example of the prayer schedule included on the front page of the newspaper the Saudi Gazette.

On the second day we discuss religion more generally, we will identify common elements of all religions, and consider the way that they provide meaning in people's lives and stability within civilized societies. In the lecture I will also talk briefly about Sufism, and ask students to consider its uniqueness within Islam. At this point, students will have an opportunity to listen to a brief audiotape of Sufi musicians recorded one evening in Rabat. I will explain that within Islamic mysticism, the person who reaches spiritual perfection (i.e., the Sufi), need not be removed from the secular world as is the case with Monks, or Priests, for example.

The discussion *Gender Differences: Real or Imagined* will include reference to women's position in Islamic society. Much of the material I cover will come directly from my interview with Fatimah Zhorra, my homestay family. During our discussions she passionately explained the way that women's roles and position in Moroccan society may appear to an outsider to be subservient, but that for a true Muslim woman it is not something to criticize. She also described the challenges that face the contemporary young Moroccan woman. For example, although she aspires to complete identification with Islam and wishes to veil her head, she feels she cannot do that at this point in her life because she enjoys wearing jeans, and swimming in the local public pool. Additionally, she described her desire to be married, but noted that today's young Moroccan man wants a woman who is employed, and self-sufficient for a wife. These are all issues worth noting as they represent well gender differences.

Additionally, one of the three required writing assignments has been modified in order to challenge students to think about the way that religion shapes relations between the sexes, and among people within a society. Students are asked to consider and provide specific examples of this as evidenced in their own religion, as well as that of at least one other religion. The writing assignment is as follows:

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Writing Assignment 3 of 3
This assignment should provide you an opportunity to demonstrate your understanding of the way that one cultural variable -religion - influences observed differences between the sexes. Research has shown that males and females differ in emotionality, and promiscuity. Your answer should provide evidence for the point that differences such as these are culturally determined.

A. Answer each question carefully.

1. Summarize research findings regarding these two observed differences between the sexes.
2. Discuss the way that religious orientation may (or may not) influence emotional reactions, or promiscuous behavior. Use the religion with which you are most familiar as a basis for your remarks.
3. Compare and contrast those principles of 2 religious orientations (one of which must be Islam) which may influence the likelihood of observed differences between the sexes.

B. Basic requirements

1. Types, double-spaced, and no more than 3 pages.
2. Accurate spelling, punctuation, and grammar.

In conclusion, the changes reviewed above are the most immediate ways that my participation in the seminar has fundamentally changed the way the introduction to social psychology course is taught and presumably, experienced by students. I regard this as a much improved version of the course.

I fully expect to make additional adjustments with time, and would be happy to update the commission if requested.

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Professor K.M. Craig, Ph.D.

GENERAL SOCIAL PSYCHOLOGY- Revised

Welcome to the exciting world of social psychology!! What is social psychology? Social Psychology is the scientific study of how people interact with one another and the world in all its complexities. Social psychologists consider how people think, influence and interact with one another.

This course will be presented in a survey format. We will cover both the theoretical bases as well as the relevant research findings that will enable us to better understand our selves and others' behaviors. The goal is to provide you with a working knowledge of the general principles of the field and a familiarity with the relevant empirical findings. You should feel free to contact me with any questions, or concerns regarding the course which you may have.

Proposed Schedule

Introducing: Social psychology!!

The Challenge of Social Psychology
Assigned Reading: Chapter 1 in text, pps. 2-16.

Recognizing the Importance of Values in Social Psychology
Assigned Reading: Chapter 1 in text, pps. 16-40.

Social Cognitive Accounts of Interaction
Assigned Reading: Chapter 2 in text, pps. 42-79

Cross-Cultural Psychology & Culture's Influence on Behavior
Assigned Reading: Handout "Culture: Adapting to a changing world"

Attitudes, Beliefs and Behaviors PART I
Assigned Reading: Chapter 10 in text pps. 328-342

Attitudes, Beliefs and Behaviors PART II
Assigned Reading: Chapter 10 in text, pps. 343-361.
WRITING ASSIGNMENT 1 DUE - TOPIC TBA

Intergroup Anxiety
Assigned Reading; Chapter 3 in text, pps. 80-97

Prejudice and Discrimination

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Assigned Reading: Chapter 3 in text, pps. 98-103

Exploring the Self
Assigned Reading: Chapter 4 in text, pps. 116-151

Self "Help" & Well-being
Assigned Reading: Chapter 5 in text, pps. 152-180

Who did what to whom and why? Attribution theory & research:
Assigned Reading: Review Chapter 2 in text, pps. 50-61.

Physical Attraction, Intimacy, Love, & Divorce, Part I
Assigned Reading: Chapter 6 in text, pps. 199-223.

Physical Attraction, Intimacy, Love & Divorce Part II
Assigned Reading: Chapter 7 in text, pps. 224-262.

MIDTERM (Exam I) This exam will cover all materials assigned as well as those covered in class up to this point.

Evolutionary Psychology and Gender
Assigned Reading: None assigned.

Gender Differences: Real or Imagined???
Assigned Reading: Chapter 3 in text, pps. 104-112 & p. 403
DUE: Writing Assignment 2 TBA

The Power of Persuasion
Assigned Reading: Chapter 11 in text, pps. 362-395.

Conformity, Compliance and Obedience
Assigned Reading: Chapter 12 in text, pps. 396-427.

Social Psychology of Religion
Assigned Reading: None assigned.

Islamic and Christain Religion as Organizing Forces
Assigned Reading: Handout Ferris (1998). America's first Black Muslims. American legacy, Winter, 33- 39.

Altruism and the Norm of Helping Others
Assigned Reading: Chapter 9 in text, pps. 264-283.
DUE :Writing Assignment 3 TBA.

When and Why We Hurt Others Part I
Assigned Reading: Chapter 11 in text, pps. 294-307.

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VETERAN'S DAY - Legal Holiday

When and Why We Hurt Others Part II
Assigned Reading: Chapter 9 in text, pps. 307-326.

Small Groups, & Group Influence Leadership
Assigned Reading: Chapter 14 in text, pps. 462-470 & p. 448 Ch. 13

The Power of the Group
Assigned Reading: Chapter 14 in text, pps. 471-497.

THANKSGIVING - LEGAL HOLIDAY

Applications of Social Psychology to Law, Education & Business
Assigned Reading: Chapter 13 in text, pps. 428-447.

Cont'd: Applying Social Psychology & Wrap-up
Assigned Reading: Chapter 15in text, pps. 498-525.

FINAL EXAMINATION TO FOLLOW on scheduled date.

q 153

SAUDI GAZETTE
JULY 6, 1999

CLASSIFIEDS

JOB AVAILABLE

Experienced and qualified Web Master/Manager on part-time basis. Fax CV to: 02-6172248.

Experienced and qualified sales engineer, fluent in English and Arabic and computerate with driving license. Fax to: CV 02-6981984.

JOB WANTED

Filipino, accountant, 4 years experience in trading and 6 years in manufacturing, computerate, possesses transferable Iqama. Call: 02-6600796.

Filipino, sales and marketing executive, 17 years experience in the Kingdom, possesses transferable Iqama and driving license, computerate. Call: Renato, 02-6484228 (3-4pm).

Indian, bilingual secretary, 16 years experience in the Kingdom, computerate, knows Arabic English typewriting. Call: C/o Shahnawaz, 02-6445802.

Filipino Muslim, registered civil engineer, 5 years experience in sales and logistic and 15 years in building construction and maintenance. Call: Nour, 02-6173850.

Indian, veterinary doctor, 5 years experience in poultry, diary and general practice. Call: Muhammed Naresh Kumar, 02-6382043.

Egyptian, dermatologist, 9 years experience, possesses transferable Iqama. Call: Dr Mohammed Al Fatih, 5567726, 5663777, Abqaiq.

Bangladeshi, Muslim, graduate, civil engineer, MBA, 13 years experience in construction and maintenance. Call: Hasan, 01-4779628/5241.

Indian Muslim, holds diploma in electronics engineering, 7 years experience, computerate. Call: C/o Fakhruddeen, 02-6301772.

Indian, experienced female dentist, UK based. Call: Dr A Ravi Prasad, 01-4600000, 2743861, 055284669.

Indian, post-graduate, secretary, computerate, knows short hand, possesses transferable Iqama. Call: Thomas, 02-6351351.

Indian Muslim, secretary, graduate, computerate, knows bilingual typewriting, 6 years experience in the Kingdom, fluent in English and Arabic. Call: Mubarak, c/o Moosa, 02-6361767 x 523.

Indian Muslim, B.Com., secretary, accountant, 7 years experience, computerate, possesses transferable Iqama. Call: Faisal, c/o Nisaruddeen, 02-6320755/765.

Indian Muslim, experienced civil engineer, possesses transferable Iqama. Call: S. Kabir Ahmed, 6360644 x 320.

Indian Muslim, MBA in marketing, 16 years experience sales, possesses driving license and transferable Iqama. Call: 02-6570404, 01-4162627.

Indian Muslim, diploma in electronics and telecommunication engineering, three years experience. Call: Ibrahim, 02-6741735.

Sudanese, B.A. B.Sc. (English), translator, 2 years experience, possesses transferable Iqama. Call: Saleh El-Tahir, c/o Dr Kamal, 07-7500340.

Pakistani, B.Com., executive secretary, computerate, knows English/Arabic typewriting, 6 years experience in the Kingdom. Call: [illegible]

Indian Muslim, electronic engineer, 5 years experience, computerate. Call: C/o A. B. Ali, 02-6448880 x 1899.

Filipino, accountant, CPA, 10 years experience in manufacturing, 3 years in trading. Call: V.J. Ocoy, 01-4651142.

Indian Muslim, architectural draftsman well-versed in AutoCad R13 & 14 Arch-Shop, drawing, detail drawings, 17 years experience in the Kingdom, possesses transferable Iqama. Call: C/o M. Abdul Rehman, 02-6763315.

Bangladeshi, B.Com., 3 years experience, computerate. Call: Mizanur Rahman, 02-6580091.

MOTOR VEHICLE

Toyota-Corolla, '93 model, in excellent condition, with all valid papers. Call: Khalid Rizvi, 02-6602518, 6632555 x 615.

SWAP

MOH staff nurse seeks mutual transfer from Al-Maqdaq General Hospital, Al-Baha to any hospital in Jeddah. Call: Frank, 02-6913182 (9-6pm).

MOH staff nurse seeks mutual transfer from Al-Kharj, Riyadh to any hospital in Jeddah. Call: Roymon, 02-6485701.

TUITION

Tutor available to teach Karnatic Music for children. Contact: 6390927.

Well-qualified and experienced tutor available to teach Oracle 7.3 and Internet orientation. Call: Inayat, 02-6694280 x 124 (9-5), 02-6570177 (6-8pm).

Qualified and experienced tutor available to teach English up to degree level to Saudis and non-Saudis. Call: Shahid, 02-6442566.

Required experienced and qualified tutor to G-Math. Call: Salem 055596058.

FOR SALE

House-hold items: Sofa set, dining table, fridge, ACs, wardrobe and oven all in good condition. Call: Shahid, 02-6981878 x 206, 6975667 x 50.

House-hold items: ACs, fridge, washing machine, sewing machine, double bed oven. Call: Zain, 02-6380080 x 1289/1427.

ACCOMMODATION

Furnished accommodation available in Azizia dist near Pakistani School. Call: Malik, 02-6715046, 6727806 x 128 after 4 pm.

Sharing accommodation available with phone near Plane Circle, Safa dist. Call: 02-6288025.

Furnished sharing accommodation available with phone and TFC for Filipino, behind Al-Hamra Hospital. Call: Liza, 02-6657776.

Sharing accommodation with TV available for Filipino bachelor in Khorais Road, near Olaya Street, above PC Wave. Call: Edgar, 01-4653324.

REAL ESTATE

Residential plot, 61/2 cents, in Cochin city, Ernakulam, Kerala. Call: Dr Fernandez, 02-6722423, 6721818.

House, two-storeyed, four bedrooms on 2,400-sq ft, with marble finishing compound wall, equipped with modern amenities, in Guruva[illegible]

159

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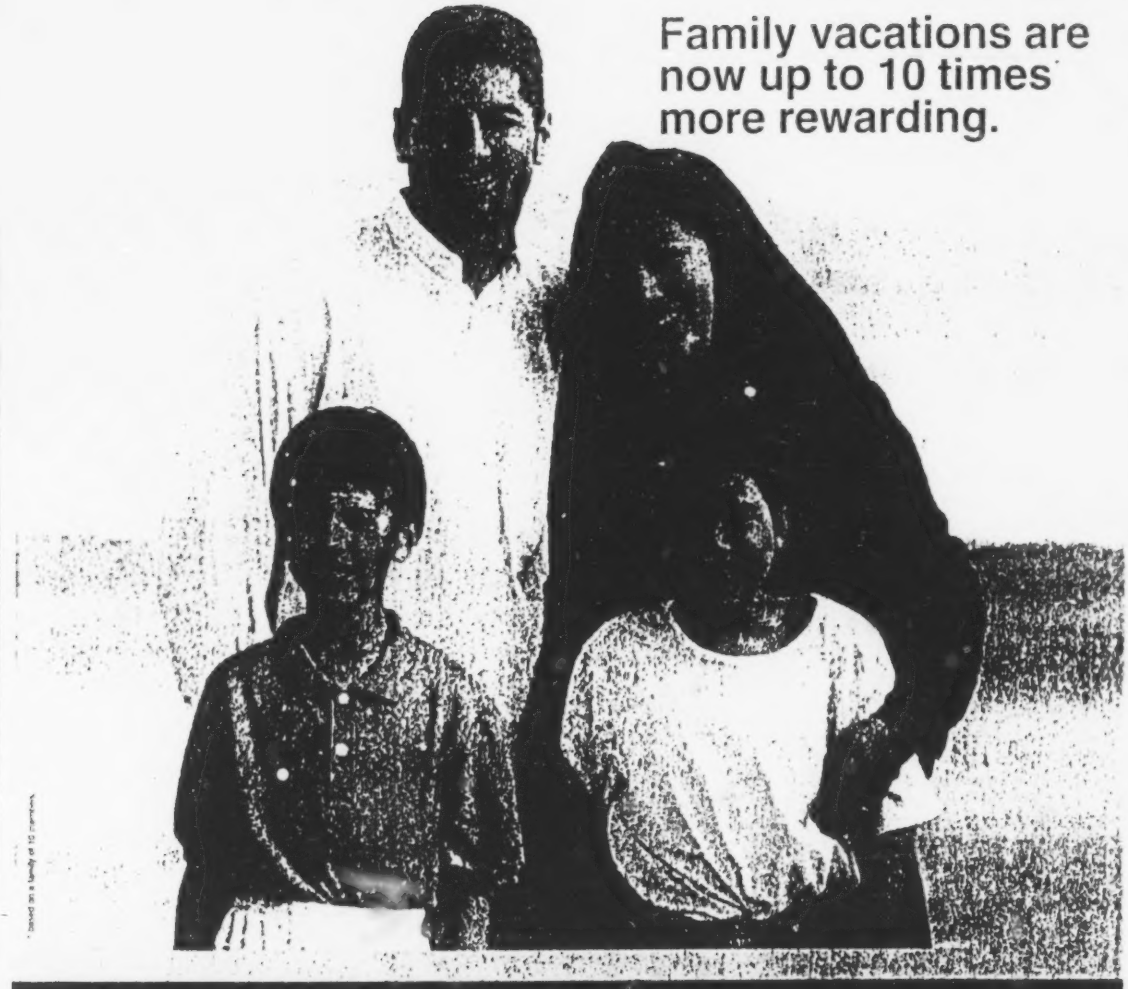

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Lufthansa

SAUDI GAZETTE TUES. JULY 6, 1999

160

PRAYER SCHEDULE

City	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha
MAKKAH	4:13	5:43	12:25	3:43	7:08	8:33
MADINA	4:05	5:33	12:25	3:47	7:15	8:45
RIYADH	3:36	5:09	11:53	3:20	6:47	8:17
JEDDAH	4:16	5:46	12:23	3:46	7:11	8:41
DAMMAM	3:16	4:52	11:44	3:11	6:37	8:07
TABUK	4:03	5:42	12:33	4:10	7:36	9:06
ABHA	4:12	5:39	12:15	3:36	6:51	8:21
HAIL	3:45	5:23	12:13	3:47	7:12	8:43

SAUDI GAZETTE JULY 6, 1999
(Posted on front page.)

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BOX 14.1

...ure: Adapting to a Changing World

Triandis (1994) points out that culture is the result of a group's effort to adapt to its environment. As a result, a group's culture is in constant flux, changing as its environment changes. The following article provides an interesting example of this point. Consider it from the standpoint that groups must develop means to ensure that those in the society (the young and the very old) who cannot care for themselves receive the care they need. Within Asian cultures, as with many collective groups, the responsibility for family members rests squarely with the family. But as times change, the society must adapt and find ways to ensure that its values are heeded.

In Singapore, Mother of All Lawsuits Is Often Filed by Mom

* * *

Act to Protect Aging Parents From Neglect Spurs Rash Of Interfamily Litigation

By Peter Waldman
Staff Reporter of The Wall Street Journal

SINGAPORE — It was supposed to be a safety net, a last resort, a legal reckoning for the handful of Singaporean parents whose reprobate children abandon them in old age.

But since the Maintenance of Parents law took effect here June 1, requiring citizens of this tiny republic to financially support their aged parents in need, already more than 100 mothers and fathers have filed suits against their children.

"It seems that our daughter prefers paying for the living expenses of her dogs than for ours," complained C.K. Wong, 71-years-old, who sought redress from the Tribunal for the Maintenance of Parents on the court's first day in business.

Mother of Invention

Leave it to Singapore to find a legal remedy for the burgeoning moral and economic problems of elderly care, problems that plague aging populations everywhere. This high-tech city state, mostly jungle and beach just 30 years ago, today has one of the globe's highest per-capita incomes. Its strict laws — meting out death to drug traffickers, caning to graffiti artists and big fines to chewing-gum sellers and litter bugs — have kept the island clean, green and tranquil.

And now, it is hoped, filial. Neglect of parents wasn't considered a big problem in Singapore, whose three main cultures, Chinese, Malay and Indian, have strong traditions of family loyalty. But backers of the parent-support law were looking to the future, when, by the year 2020, the proportion of Singaporeans over 60 is projected to quadruple to 26% of the population. As the overall population ages, advocates for the elderly fret that younger generations are becoming more self-centered, raising the specter of more and more elderly becoming wards of the state.

"We're in a balancing act," says Anamah Tan, a prominent family lawyer. "In Singapore we tell young people to go, go, go, to strive for economic success. But we don't want them to forget their other responsibilities. This law provides needed ballast."

Suits of Surprise

The fact that scores of aggrieved parents rushed to sue their kids after the law took effect surprised even the act's sponsors, who assumed the parents' tribunal would remain largely symbolic. The court, to protect privacy, won't disclose details of the cases, nor will tribunal members be interviewed.

But accounts from Singaporean lawyers,

Continued

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BOX 14.1 Continued

doctors and social workers, as well as interviews with some petitioners to the new court, show how the bonds of filial piety are straining, even here. "When it comes to money from your pocket, you see how fast those traditional 'Asian values' can dissipate," Ms. Tan says.

Mr. Wong and his wife, W.H. Soh, filed their claim just hours after the parents' court opened its doors. The couple, parents of seven, have told advocates they scrape by on less than $350 a month because a wealthy daughter cut them off several years ago. Fighting back tears, Mrs. Soh, 67, said the couple could barely make ends meet, yet her daughter's family lived comfortably in a large house with a maid and three dogs. Under the parents' law, parents over 60 can sue their kids.

The tribunal first tries to settle cases through mediation, with no lawyers allowed. Failing that, it can order progeny to pay parents as much financial support as the court deems fair and feasible. Only offspring who prove they have been "abandoned, abused or neglected" by their parents can get off the hook. Proving something as emotional as parental misconduct, however, isn't easy; in most cases, right and wrong are buried beneath years of family trauma.

Sue Thy Brother

Many of the cases involve sibling rivalries. Recently, a woman who calls herself Madam Yee squared off at the tribunal against her two brothers, whom she is suing on their 85-year-old mother's behalf. As a court mediator watched, the invective flew, says Madam Yee, 52.

The brothers, one older than Madam Yee and one younger, accused her of squandering money on herself, and insisted the mother, who lives with Madam Yee, be placed in a nursing home. Madam Yee, who is unmarried, says the older brother absconded with their mother's savings. Her brothers, she says, seldom visit their mother and pay nothing for her support.

"Mom can pretty much take care of herself; she just needs companionship and moral support," says Madam Yee, who works in a hospital as a nurse. "A nursing home wouldn't provide that."

The brothers — one a vice principal at a private school and the other a bank manager — have offered to pay $350 a month, between them, in maternal support. Madam Yee wants $550 a month — from each. The mediator scheduled another meeting for October, when he plans to review the costs of maintaining the mom. He instructed Madam Yee to bring her along next time.

"I've been telling her what's going on, but she doesn't show any response," Madam Yee says. "I'm not sure she understands."

Tangled Circumstances

In another case, a man's children from his second marriage are suing the kids from his first, seeking help to pay the father's medical bills after a recent stroke. The man left his first family years ago. Now the tribunal finds itself in the knotty position of apportioning a significant financial burden on the basis of a dad's uneven treatment of his children.

Foreseeing troubles like that, the parents' bill caused a passionate, and rare, debate when it was first proposed by an independent member of Singapore's parliament two years ago. Singapore's long-ruling People's Action Party was neutral on the idea, clearing the way for what Walter Woon, the bill's author, calls "the only real debate we've ever had in parliament."

Opponents accused the bill's sponsors of debasing the core "Asian values" by reducing them to a "Western" legal obligation. Love for parents can't be legislated, they said;

Continued

163

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BOX 14.1

...inued

attempting to do so will only sour relations between the generations. What happens to a people's sense of shame under such a law, opponents asked. One lawmaker said some of his constituents were already saving evidence — check stubs, receipts — to prove their "loyalty," should the need ever arise.

In the end, the government supported the bill and it became law. Mr. Woon, a law professor and an appointed member of parliament, had anticipated a "couple of dozen" parents would take recourse to the new law. The 100-plus suits filed so far "took me by surprise," he says. Noting that the rate of filings has steadily declined since the law's enactment, Mr. Woon says he's "not worried yet. We're talking about 25 years of pent-up demand."

In the field, Singaporeans who work with seniors welcome the legislation. At giant Alexandra Hospital, the staff has grown accustomed to seeing relatives of elderly patients arrive for visits in late-model luxury cars, only to find that, "as soon as you mention discharge, they just disappear," says Chan Kin Ming, the hospital's head of geriatrics. The new law provides a useful "last resort" against those who would completely abandon their parents, he says.

For now, most elderly Singaporeans still shudder at the thought of suing their own children, says Lim Chan Yong, a physician and president of Singapore Action Group for the Elderly, an advocacy group. Those days, however, may soon end, he says. Among the Chinese who make up the largest segment of Singapore's population, "filial piety is one of the pillars of Confucianism," he says. "But I'm sure the next generation will be more conscious of their rights. Parents won't have a problem suing their kids."

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AMERICA'S FIRST BLACK MUSLIMS

IN MODERN TIMES ITS FOLLOWERS MADE HEADLINES, BUT ISLAM HAS ROOTS IN THE AFRICAN-AMERICAN COMMUNITY THAT GO BACK MUCH FARTHER

AT ONE POINT IN HIS AUTOBIOGRAPHY MALCOLM X REFERS TO Islam as a "special religion" for black people. As a spokesman for Elijah Muhammad and the Nation of Islam during the 1950s and 1960s, he helped generate a renaissance among African-Americans of the world's second-largest faith. Today mosques flourish in black neighborhoods. Yet despite the religion's resurgence, the existence of America's early Muslims remains largely unknown.

By the 1700s, when large numbers of African Muslims—including members of the Hausa, Mandingo, and Fulani peoples—were being made victims of the transatlantic slave trade, Islam had a thousand-year history in West Africa. In the eighth century, when the religion was still new, it had come to the region via trade routes and conquering armies. Its tenets—that followers accept Muhammad as the prophet of the one god, Allah, pray five times a day, give alms to the poor, observe the month-long festival of Ramadan, and make at least one pilgrimage to Mecca, Islam's holy city—quickly took root, and centers of Islamic learning developed in parts of West Africa.

This was especially true in Senegambia, a fertile region that straddles the Gambia River. Kunte Kinte, Alex Haley's Mandingo forebear, whose story Haley chronicled in his novel *Roots*, was captured near the Gambia and sold into slavery. Having learned the Qur'an, Islam's most sacred text, as a boy, Kinte scratched Arabic phrases in the dirt and tried to pray every day after he arrived in colonial Virginia. But like many Islamic Africans separated from their families and their *ummahs* (Islamic religious com-

BY MARC FERRIS

HISTORICAL SOCIETY OF PENNSYLVANIA, PHILADELPHIA

165

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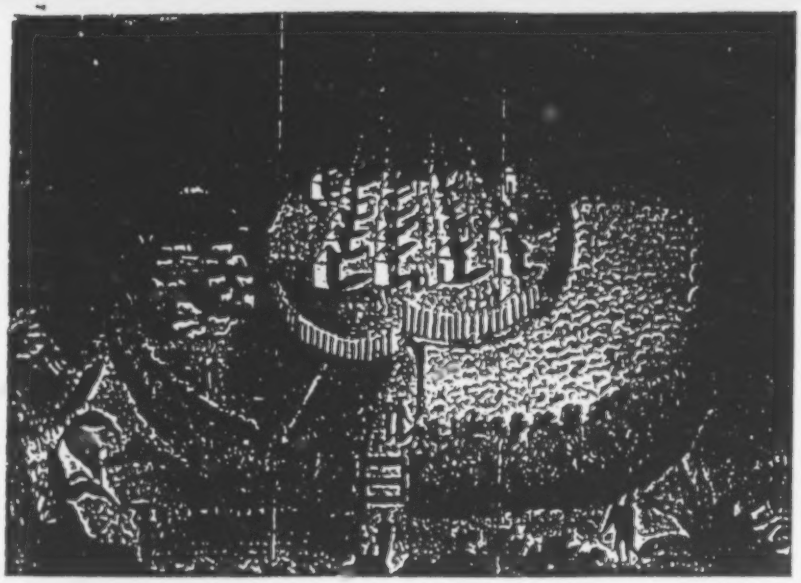
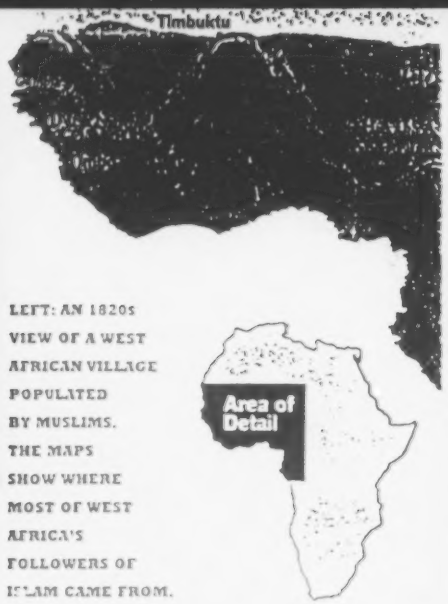
178





LEFT: AN 1820S VIEW OF A WEST AFRICAN VILLAGE POPULATED BY MUSLIMS. THE MAPS SHOW WHERE MOST OF WEST AFRICA'S FOLLOWERS OF ISLAM CAME FROM.

IN AFRICA THEY HAD BEEN FARMERS, RELIGIOUS LEADERS, AND SCHOLARS, IDENTITIES THAT WERE ERASED ONCE THEY CROSSED THE ATLANTIC.

munities', his devotion dimmed over time, and he never passed the faith on to his children.

Although exact numbers are difficult to estimate, some scholars believe that a third of all Africans brought to the New World may have been Muslim. In their homelands they had been farmers, merchants, soldiers, scholars, religious leaders, and even slaves, but these identities vanished once they crossed the Atlantic. For most it was impossible to own property, to read or write Arabic, or to practice their religion. Despite these obstacles, however, a few managed to keep their Muslim names. Advertising in local papers and on broadsides, slaveholders often requested the apprehension of runaways with names such as Alli and Muhammad, and several plantation rosters bear names of Islamic origin.

Most African Muslims concealed their religious beliefs, fearing even greater oppression from their masters. In rare instances they told outsiders a great deal about themselves, and at least eight left behind autobiographies that document what it was like to be an African and a Muslim in antebellum America. Their lives can also be traced through letters, diaries, church records, and newspaper and magazine articles. Fascinated that Muslim slaves were literate and familiar with Christianity, slaveholders, abolitionists, journalists, politicians, ministers, and prominent citizens sometimes recorded encounters with them.

Most of these observers knew little about Africa or Islam; still, their recollections provide valuable information. For instance, in 1819 the painter Charles Willson Peale, who was spending some time in Washington, D.C., heard about Yarrow Mamout, a Georgetown, Maryland, resident who claimed to be more than a hundred years old. Intrigued, Peale decided to do his portrait and recorded in his diary that Mamout was "noted for sobriety & a cheerful conduct . . . professes to be a Mahometan, and is often seen and heard in the Streets singing praises to God."

Yet aside from that brief entry and Peale's extraordinary portrait, little information exists with which to reconstruct Mamout's life. Much better documented is the story of Ayuba Suleiman Ibrahima Diallo, or Job Ben Solomon, an eighteenth-century slave who eventually won his freedom. In 1730 Solomon, who came from a prominent Fulani family, traveled to a British trading post on the Gambia River to sell two young captives to Captain Pike of the slave ship *Arabella*. He and Pike argued violently over the terms but eventually came to an agreement. On his way home Solomon was blind-sided by Mandingo bandits, who shaved his beard so he couldn't be recognized and sold *him* to Captain Pike.

After the *Arabella* landed in Annapolis, Maryland, a tobacco planter on nearby Kent Island, Alexander Tolsey, purchased Solomon and renamed him Simon. Solomon found consolation by praying alone in the woods, although he later told his biographer, Thomas Bluett, that "a White boy frequently watched him, and whilst he was at his Devotion would mock him, and throw Dirt in his Face." He escaped to Delaware about a year later, but since he lacked a travel pass, the local sheriff arrested him. Bluett, an attorney, visited

166

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173

the prisoner with a group of prominent citizens and reported that "upon our Talking and making Signs to him, he wrote a Line or two before us and when he read it, pronounced the Words Allah and Mahommed; by which, and his refusing a Glass of Wine we offered him, we perceived he was a Mahometan."

Tolsey took Solomon back to his plantation and afterward provided him with a private prayer space. Solomon then composed a letter in Arabic to his father and asked Bluett to ensure its delivery. Amazingly, the document ended up in the hands of James Oglethorpe, deputy governor of the Royal Africa Company (who would found the colony of Georgia), upon whose slave ship Solomon had made the miserable trip across the Atlantic four years before. After reading an English translation, Oglethorpe decided to return the slave to Africa at company expense. His master agreed to release him, and Solomon began his journey home in 1733.

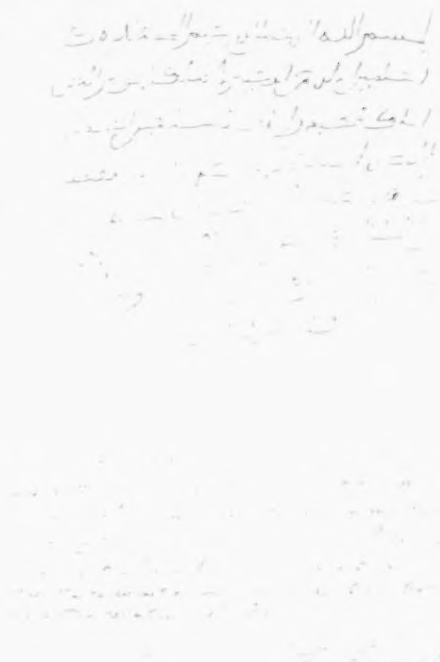
First Solomon went to England where his religious devotion impressed everyone he met. He then astonished his associates by writing out the entire Qur'an from memory. Solomon also attended many social events in England, and Queen Caroline presented him with a gold watch.

But he yearned to be in Africa and finally reached his village in July of 1735. He wrote to a friend that on his return "Floods of Tears burst," while family members found his tale "beyond their Capacity to conceive." Solomon became an agent for the Royal Africa Company and served as a liaison between British slave traders and the Fulani, preventing many of his people from being sold into slavery by paying ransom for them. A year later Bluett published *Some Memoirs of the Life of Job, the son of Solomon, the High Priest of Boonda in Africa, Who was a Slave . . . was set free . . . and sent to his native Land in the Year 1734*, one of the first biographies of a black person printed in the English language.

Like Solomon, Abd-ar Rahman Ibrahima came from a wealthy Fulani family. Born in the village of Timbo in what is now Equatorial Guinea, he was kidnapped in 1788, sold to British slave traders stationed on the Gambia, and taken to the Natchez, Mississippi, plantation of Thomas Foster. Rahman labored as a field hand until his master recognized his leadership abilities (he had been a military commander in Timbo) and made him an overseer. In 1794 he married Isabella, another of Foster's slaves, and eventually fathered a large family. Despite enslavement and having a staunch Baptist wife, "Prince" (so christened because of his regal bearing) continued to "adhere strictly to the forms of his religion," as a local schoolteacher recalled.

In 1807, while selling vegetables at the town market, Rahman recognized Dr. John Coates Cox, the only white man in North America who owed him a favor. Some years before, Cox had served as a surgeon aboard a British trading vessel moored off the West African coast. One day after going ashore and getting lost, he fell ill and sought help in Timbo. Cox stayed with Rahman and his family for several months, recovered, and migrated to Mississippi in 1799.

IN 1807, WHILE SELLING VEGETABLES FOR HIS OWNER, RAHMAN SAW THE ONLY WHITE MAN IN AMERICA WHO OWED HIM A FAVOR.



ABOVE: ABD-AR RAHMAN WAS A SLAVE FOR FORTY YEARS BEFORE WINNING HIS FREEDOM. HE OFTEN WROTE PRAYERS IN ARABIC, SUCH AS THE ONE AT LEFT.

The doctor wanted to repay Rahman's kindness by purchasing his freedom, but Foster refused to sell his valued slave. Although Cox's tale of how the Muslim aristocrat had saved his life soon made Rahman a local celebrity, it was nearly twenty years before his emancipation. In 1826 he wrote a letter to his relatives in Africa; a local newspaperman sent a copy

167

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to Sen. Thomas Reed in Washington, who forwarded it to the U.S. Consulate in Morocco. After the Sultan of Morocco read it, he asked President John Quincy Adams and Secretary of State Henry Clay to release Rahman. Neither man had the power to do this, but Clay urged Thomas Foster to sign Rahman's manumission papers, and he agreed on the condition that Rahman be quickly sent abroad.

Rahman, now in his mid-sixties, "beamed with joy" after receiving the news and immediately began raising funds to buy Isabella. Foster was reluctant to part with her because she served as the plantation's "obstetrick practictioner and doctress," but he finally relented, and the couple left Natchez for Washington, D.C., in April 1828.

While there Rahman met with President Adams to discuss his repatriation and also to express his concern about the fate of his children and grandchildren. "Adbel Rahman is a Moor... who has been forty years a slave in this country," wrote Adams in his diary. "He says he has left at Natchez five sons and eight grandchildren—all in slavery; and he wishes that they might be emancipated." Adams agreed to pay Rahman and Isabella's passage to any port they chose, but the rest of the family remained in slavery.

A DAGUERREOTYPE OF OMAR IBN SAYYID, THE SCHOLARLY NORTH CAROLINA SLAVE, DATES FROM AROUND 1860.

When Foster demanded eighty-five hundred dollars for Rahman's relatives, the African began a fundraising campaign that attracted widespread attention. He contacted Ralph Gurley, the secretary of the American Colonization Society (ACS), who had connections to wealthy philanthropists interested in sending free blacks to Liberia. Gurley was so impressed with Rahman that he encouraged him to write his autobiography. Gurley had the Arabic manuscript translated and published it in *African Repository*, the ACS's journal.

Rahman raised thirty-five hundred dollars by touring the Northeast and by convincing ACS donors that he and his wife intended to act as Christian missionaries once they reached Africa. But when the 1828 presidential contest between Adams and Andrew Jackson heated up, the pro-slavery faction denounced Rahman's emancipation, arguing that it had set a dangerous precedent that would unleash slave rebellions.

Fearing that their freedom would not be secure with Jackson, a Tennessee slaveholder, in the White House, Rahman and his wife sailed for Africa in February 1829, vowing to send for their children as soon as possible. A traveling companion wrote that once he reached the African coast, Rahman "took up his Mahometan principles in earnest." Tragically, he contracted cholera and died six weeks later, never having returned to his birthplace. The following September his former owner died. The heirs sold two of Rahman's children and five of his grandchildren to the ACS, and they were reunited with Isabella in Liberia. Their other children remained in slavery.

Rahman wasn't the only Muslim slave to attract public interest during that time. Omar ibn Sayyid, who left behind at least fourteen Arabic manuscripts, was an Islamic scholar in his native Futa Toro (present-day Senegal) until kidnapped and brought to Charleston in 1807. He ran away from his brutal owner immediately but was soon captured and imprisoned. In 1810 James Owen, a prominent North Carolina planter, bought him. One of Owen's friends remembered that Sayyid was considered an oddity on the plantation because he

IN THE [illegible] WRITERS TRACKED DOW
SEA ISLANDS WHO DESCRIBED MUSLIM RITUA

was "a staunch Mohammedan [who] . . . kept the fast of Rhamadan with great strictness."

After Owen's brother, John, became North Carolina's governor in 1828, the African scholar became more widely known. James Owen presented him with both an English version of the Qur'an and an Arabic translation of the Bible and encouraged him to join the Presbyterian Church. In 1859 the Reverend Mathew Grier reported that "by all outward signs" the Muslim had become a sincere believer in Jesus Christ. Yet Sayyid left clues suggesting that this conversion was no more than a survival tactic. He filled the margins of his dog-eared Bible with Arabic inscriptions: "All Praises to Allah" and "All Good is From Allah." When asked by acquaintances to write the Twenty-third Psalm or the Lord's Prayer in his flowing Arabic script, he usually inserted such Islamic invocations as: "in the name of Allah, most gracious, most merciful" and "All praises to Allah, who created all to worship him, who tests their words and deeds."

The Owens never freed Sayyid, despite their fondness for him. After he died, at age ninety-four in 1864, several newspapers ran stories touting him as the Muslim slave who, under the Christian guidance of his master, had abandoned Muhammad for Jesus. As years passed, the legend surrounding Omar ibn Sayyid grew, many accounts claimed he was actually a white Arabian prince, kidnapped and sold into slavery by mistake, who thought blacks were inferior. But none of Sayyid's writings support such conclusions, and the one surviving Daguerreotype of him clearly shows a black African.

168

131

Unlike most African Muslims who came to America before the Civil War, Mohammed Ali ben Said arrived as a free man. A good deal of what we know about him comes from his autobiography, published by *The Atlantic Monthly* in 1867. Born in 1833 near Lake Chad to a well-educated merchant family, Said was kidnapped and enslaved by Tuareg bandits when he was sixteen. After several years as a slave in Libya and Turkey, he was sold to Alexander S. Menshikov, an aide to the Russian czar, and then to Nicholas Trubetzkov, a member of the Russian aristocracy.

Trubetzkoy eventually freed Said, and the young African became a paid servant, traveling with his patron to several European countries. While they were in Russia Trubetzkoy had Said baptized as Nicholas. This event did little to affect Said's religion: "I could not help thinking that the way I was baptized was not right," he later wrote, "for I think that I ought to have known perfectly well the nature of the thing beforehand."

FREED IN EUROPE BEFORE HE ARRIVED IN AMERICA, MOHAMMED ALI BEN SAID FOUGHT IN THE CIVIL WAR.

:HTEEN PEOPLE ON THE GEORGIA
:IR ANCESTORS HAD OBSERVED

In 1860 he was offered the chance to return to Africa; he decided to go to the United States instead, made his way to Detroit shortly afterward, and found a teaching job. After the Civil War broke out, Said joined the 55th Massachusetts Colored Volunteers Infantry Regiment. As a former slave he identified with the African-American struggle for freedom and had enlisted, according to a newspaper account, "because all his folks seemed to be doing so."

Little is known about Said's experiences during and after the war except that he was honorably discharged in 1865. One of his commanding officers, Norwood P. Hallowell, encouraged him to write his autobiography, which focuses on his early years and on the history of Islamic West Africa. Published in *The Atlantic* under the title "A Native of Bornoo," the narrative makes no mention of Said's experience as a soldier or of his future plans. He apparently never returned to Africa; his Army records show that he died in Brownsville, Tennessee, in 1882.

By 1900 few African-Americans could remember their Muslim ancestry. But in the 1930s writers for the Works Progress Administration tracked down eighteen people on the Georgia Sea Islands who were descendants of Muslims. In the interviews, published in *Drums and Shadows* in 1940, the great-grandchildren of Bilali Muhammad and Salih Bilali, slaves who had lived on Sapelo and St. Simons islands, described how these ancestors had observed Muslim rituals and given their children Islamic names. In the early 1800s Bilali Muhammad wrote a thirteen-page manuscript that baffled translators until 1939, when Joseph Greenberg, a linguist, took a copy to Nigeria. There scholars at the city of Kano discovered that the work was an Islamic legal text written in Bilali's native tongue.

Despite these intriguing discoveries, the history of African Muslims in America didn't begin to be fully explored until the dawn of the civil rights and black-consciousness movements. In the 1960s and 1970s blacks grew eager to rediscover their African roots, and the publication of *Roots* in 1976 inspired many to seek evidence of Muslim forebears. Meanwhile the Nation of Islam, which since the 1930s had been fusing the religion's tenets with black-nationalist ideology, helped fuel the growing curiosity about Islam by promoting conversion to the faith as a way of reclaiming one's African heritage.

Scholars, too, began studying the relationship between African-Americans and Islam. Terry Alford's account of Rahman, *Prince Among Slaves* (1968), Douglas Grant's *The Fortunate Slave* (1977), which tells the story of Job Ben Solomon, and Allan Austin's *African Muslims in Antebellum America: A Sourcebook* (1984), which excerpts primary-source materials about Rahman, Solomon, Nicholas Said, and others, were among the earliest books to discuss the lives of African Muslim slaves in the United States. Two new volumes, Richard Brent Turner's *Islam in the African-American Experience* and Austin's *African Muslims in Antebellum America: Trans-Atlantic Stories and Spiritual Struggles*, continue the exploration of the African-Islamic roots of black American culture. Whether the development of black Muslim organizations in this century can be linked to the practice of Islam by African slaves before the Civil War remains to be determined.

Today more than a million black Americans are Muslims, and that number is expected to grow rapidly in the next century. As the number of black Muslims increases, so too should interest in the lives of Islam's first followers in North America. Already a group of African-Americans from the Islamic Learning Center in Fayetteville, North Carolina, has named its Qur'anic school after Omar ibn Sayyid—the Muslim slave and a spiritual ancestor. ★

Marc Ferris is a freelance writer living in New York City.

169
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182

United States Department of Education Seminars Abroad Program 1999
Morocco and Senegal: Faces of Islam in Africa

PARTICIPANT CURRICULUM PROJECT

LESSON PLANS FOR HIGH SCHOOL ART CLASSES

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Fulbright Hays Seminars Abroad Curriculum Projects 1999-2000
Tewodross Melchishua, Morocco and Senegal, Summer 1999.

Seminar: Morocco & Senegal: Faces of Islam in Africa

Participant: Tewodross Melchishua, Visual Arts teacher, Surrattsville High School, Clinton, Maryland (Prince George's County Public Schools)

Nanga Def. As Salaam Alaikum. La Bas? Hum D'Allah! translated: Hello. Peace be unto you. How are you/Fine? Give thanks to Allah! --*"My" mixture of Wolof, and Arabic* .

The following curriculum project, lesson plans and activities are created for high school art classes. My high school, Surrattsville, has a significant and predominately African American population. Surrattsville also happens to be very close to Washington, DC, so there are many things we can take advantage of here such as museums, mosques, galleries and embassies to study Africa, and Islam. Anyone of these activities and lessons can be modified or changed to suit the needs of the teacher, and can be taught across academic disciplines. I am given consideration to the student population I actually teach, and the community that the school is in. However, these enrichment activities are universal in structure and are created with all students in mind. I would encourage *first-hand* information for the teacher to use these lessons, such as bringing in guests to speak to the class who are either Muslim, and/or Moroccan, Senegalese or African. Otherwise, teachers should *go to the source*, (Morocco and Senegal make a wonderful trip!) and take students to the mosque, or even create a multicultural field trip to a restaurant, shop, embassy, etc.

The emphasis is to have students to learn more about Islamic belief and tradition, as well as African cultural identity. I have narrowed down my travels and seminar abroad to focus on Islamic art, music, and of course the relationship to African history. The exchange between Northern Africa, and sub-Saharan Africa in reference to cultural and artistic tradition is also significant. The objective is to get students to learn more about Islam, Islamic art, and architecture as a whole, and

specifically Islam in Morocco and Senegal. This of course means not only traditional arts, but contemporary Moroccan and Senegalese art. A historical focus for my classes will also be on the history of the transatlantic slave trade, and slavery in Morocco and Senegal. Students will look at the connections to slavery in the New World, Europe, the Caribbean, and Morocco as well. Also the fact that many of these enslaved Africans were indeed practicing, and very well educated Muslims. We will discuss the contributions of African Islam to the world, and specifically African Islamic civilizations (Moors, Mali, Timbuktu, Songhai). Students will not only study the artistic gifts such as calligraphy , literature, and architecture, but other contributions (algebra, mathematics, medicine, astronomy). The history and institution of Islamic schools and universities in Morocco, and other parts of Africa will be an important concept to stress. The goal is for students to learn about Islam, themselves and the value and importance of education, discipline, commitment.

Again, these *brief* lessons are created for a time period of about a month, and lead up to field trips to Washington, DC. The first possible trip would be to visit the area of Adams Morgan, in Washington, DC. In this multicultural and international community of DC, our class will visit a traditional Moroccan store and African boutique, and then eat in a African (Senegalese, Moroccan, or other) restaurant. Here students will engage in asking questions of the store owners and proprietors, as well as eating a traditional (Moroccan, Senegalese) African meal. I will be working closely with other teachers in my building, for example the International Foods/Consume Science teacher, to help students to prepare (and eat!) a Moroccan and Senegalese dish. It is beneficial for the art teacher of these lessons to teach across disciplines and get more involvement and participation form other teachers. The second phase of the field trip(s), will be to visit a Mosque, or Masjid in Washington, DC, the Muslim Community Center, or the National Mosque. A trip to The Smithsonian Institution, (The Freer Gallery of Art, National Museum of African Art, The Sackler Gallery, etc.) will also be helpful as my art students will study, draw and critique examples of Islamic art and architecture. We will also try to coordinate

a trip to the Moroccan and Senegalese embassies to give students an opportunity to learn more about both countries. It is recommended that these lessons are taught with other curriculum teachers (history, social studies, French, math, etc.) to share the experience and strengthen the lessons. I also am coordinating guest visits by Muslims and others, who will come to speak directly to students about Islam, Africa, Morocco and Senegal. There is a Moroccan graduate student, Adnane Raiss, now studying at American University, here in Washington, DC. I actually met Adnane at the MACECE in Rabat, Morocco, and he and I communicate regularly. I have invited him to come and speak to my classes about Morocco, and he has graciously agreed. Next year, I also plan on inviting and sponsoring Assane Diallo, our tour guide in Dakar, Senegal, to come and visit my classes at Surrattsville High School, along with Dr. Madeline Foreman (another seminar participant), at Anacostia High School, located in Washington, DC. Assane (also an educator/ art teacher) and I have been discussing and developing several art and cultural activities on Senegalese and Islamic art, music, etc. for high school students here in the Washington, DC /Metropolitan area. There is also an African American elder, who with his wife, made Hajj, and have agreed to come and share their remarkable journey and experience in Mecca with my students.

I intend on teaching the units on both Senegal and Morocco over a three to four week period; roughly 45 minutes introducing a specific aspect of each country, language, people, culture, history, etc.. My goal is to teach for example, three brief units, or lessons for 2-4 weeks. Our class meets for 85 minutes, and we still have other art projects we will be working on, so I will use one day a week, 45 minutes on each lesson. I will start with Morocco for a week, then Senegal for a week, and spend the last one to two weeks looking at similarities, and/or differences between these two countries and even our society here in the US. By the end of the month, my goal is to have students complete, three or four Islamic/African art projects and discuss and assess the lessons. This entire unit will end with some of the suggested field trips, and a review and discussion of what students learned about Africa, Islam,

and Muslims in general. It will be a time for students to post our art work, or "digital art gallery" on the internet; connected to Surrattsville High School/Prince George's County Public Schools' website: http://www.pgcps.org; under high schools/Surrattsville High. My goal is to have a similar space set up to send and receive artwork, poems, photographs, quicktimes, and letters from and between Moroccan, Senegalese and American high school art students. I will also create an e mail account that my art classes will use to exchange e mail with Africa; sort of a "internet pen pal system," with students, teachers, and artists in Morocco and Senegal.

I will encourage my students to continue to communicate with students, artists, teachers via e mail in Morocco and Senegal, to ask any specific questions about what we learned. I also want students to be able to identify and challenge myths, misconceptions and stereotypes about Islam, and African culture, history and people. My own children are currently attending an Islamic school, The Muslim Community Center School, in Montgomery County, Maryland. The Principal, Dr. Mohammed, just so happens to be from Morocco, so I will see about taking students to see young children who are receiving an Islamic education, and how what it is like for Muslim students here in the Washington, DC area. If I can persuade them (my children) if they are not too shy, I will my children to show my students how to make Salaat. To complete this monumental task with my children, I am sure there will be some ice cream necessary on my part!

What follows this curriculum project are some very brief lessons I will incorporate into my art curriculum. They are by no means set in stone, and I will chose to add or alter some of the lessons. I have selected materials such as photos, slides and video from my trip to both countries, as well a notes, from some of the workshops in Pittsburgh, Morocco and Senegal. I will continue to attend workshops for teachers at The Center for Contemporary Arab Studies, located at Georgetown University. The next one is titled, *"North Africa in Transition."*

Lesson 1

Objective:
To introduce art students to Islam, Morocco, and Senegal; have students create their own version of the "Hand of Fatima."

Warm-up:
Write down three different things you know about Islam, or Muslims.

Do you know anyone who is Muslim, either a friend or family member?

Name a symbol, or icon that protects the people that wear it.

Write down five problems, or negative situations you would like to protect yourself from.

Introductory Activity:

Show students slides of Morocco, and show them a map of Africa, Morocco and Senegal. Indicate areas of the world on the map that have a significant Islamic population. Briefly discuss the religion of Islam, the five pillars of Islam, and discuss the Prophet Muhammed, (PBUH), Bilal, Kadijah, and Fatima.
Pass around a different versions of the hand of Fatima.

Materials:
Construction paper, magazines, glue, scissors, x-acto blades, images of "The Hand of Fatima"

Activity 1:

<u>Create your own Hand of Fatima.</u>

Using the materials provided, students will create their own version of a hand of Fatima. They must also use the following elements and principles of art: color, line, texture, shape, space, space. balance, proportion, rhythm, repetition, variety, unity and emphasis. Then the students must describe *what the hand will protect them from*, and write this down in the journals. At the end of this activity, the class will discuss their projects and share the meaning of their hands.

Lesson 2

Objective:
To continue study of Islam, Morocco, and Senegal; have students complete a design for an original mosque/ or redesign the Taj Mahal.

Warm-up:
What is meant by perspective?

What is a vanishing point?

Name different examples of famous buildings, or architecture used for religious or spiritual purposes.

Introductory Activity:
Show students slides mosques and other examples of Moroccan architecture, and the Taj Mahal. Also the mosques of Senegal will be looked at (Touba, Mosque of the Divinity). Discuss the simplicity, nonrepresentational aspects of Islamic design. Focus on the critical parts of a mosque (the minaret, open square, fountain, its direction facing east, etc.) Draw an original geometric design in your sketchbook that can be repeated over and over to create a pattern. Draw a twelve inch long strip, or rectangle first, them separate the boxes into smaller one inch boxes. Repeat your design inside of each box, making each symbol identical to the other. Use these patterns on the activity to create a mosque similar to those found in Northern Africa or redesign the Taj Mahal.

Materials:

Drawing paper, colored pencils, rulers, compasses, pens, handout on The Taj Mahal.

Activity 1:

<u>Create mosque, using Islamic system of design and spiritual/artistic expression:</u>

Using the materials provided, students will create their own version of a mosque,, or redesign the Taj Mahal. They must also use the following elements and principles of art: perspective, color, line, texture, shape, space, space. balance, proportion, rhythm, repetition, and form. Then the students must compare the differences between a mosque and a church, or other religious building. They will use the Venn diagram, in the journal, to complete a comparison of these two similar yet different examples of religious architectures. Critique artwork as a class, and discuss what we as class learned about Islamic architecture.

Lesson 3

Objective: *(with the assistance of Assane Diallo, from Dakar, Senegal)*
To introduce art students to African art, textiles and focus on the art of Senegal, and create an original "African fabric" using tye-dye, stamps, and batik methods. Discuss the art, music, culture and history of The Gnawa of Morocco.

Warm-up:
Have students look at slide/photo of The Door of No Return. Ask students if they had to go through that door never to see their home, land, family, friends, what kinds of things would they want to take with them. What would be their last words to everyone.

Introductory Activity: Teacher will show students video of Senegalese music video, and slides from Dakar. Focus on Islam, language, peoples, traditions of Senegal, and how it compares to that of Morocco, and elsewhere. Briefly discuss Goree Island, and the history of slavery and its relationship to Islam. Focus on The *House of Slaves*, including *The Door of No Return*, on Goree Island. Show students different examples of African fabric, especially fabric from Dakar, Senegal. Discuss how geometry (fractals) are used in African art, sculpture, symbols, hairstyles and fabric. Make comparisons to geometry used in Islamic art (Moroccan). Give a demo of how to make use tye dye to create a fabric design.

Activity 1:
Create your own African Print.
Students will first create a sketch for their T-shirt or fabric. Their design must be uniform, and consistent and must cover the entire surface. Then, using the materials provided, students will create their own African fabric using the stamps that are provided (African symbols, animals, hand of Fatima, The star and crescent, etc.) or have students create their own stamps using sponges, rubber material. Students must create a pattern, using repetition and rhythm. Emphasis on the relationship between negative and positive space.

Materials:
Students will bring in their own cotton T-shirts, or sheets. Different colors of dye, rubber bands, wax, a hot plate, a pot to melt wax, rubber gloves, newspaper, paintbrushes, fabric paint, permanent markers.

Closure for this unit: Have students sample food and music from Morocco and Senegal, and then based on all of the lessons create their own two dimensional work of art that is based on the theme: Morocco and Senegal: Faces of Islam in Africa. They may use anything they learned about Africa, and specifically Moroccan, Senegalese, and Islamic culture. They may use any medium, just as long as it is a flat piece that can be reproduced. the artwork, along with the other projects will be reproduced and scanned into the computer to be put o the art department's website. Then students will be encouraged to write to students in Africa via E mail.

I would like to again thank The US Department of Education, The Fulbright-Hays Seminar Abroad Program, and The Moroccan-American Commission for Educational & Cultural Exchange for allowing me the opportunity to travel to both Morocco and Senegal, and experience an outstanding seminar. I have been encouraging many other teachers to apply for this program, and in the future I also will apply for The Fulbright Study Abroad program. I cannot truly show you how grateful I am that I was a selected participant. I will continue the goal, aim and mission of your organizations to promote the exchange between America and the world abroad. My students will truly be the beneficiaries of my experience. *As-Salaam Alaikum, Shukran*, Thank you very much and Peace and God's blessings be upon you.

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178

United States Department of Education Seminars Abroad Program 1999
Morocco and Senegal: Faces of Islam in Africa

PARTICIPANT CURRICULUM PROJECT

A DOCUMENT-BASED QUESTION ACTIVITY PROJECT: THE MANY FACES OF ISLAM

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FULBRIGHT SEMINAR TO MOROCCO/SENEGAL
U.S. DEPT. OF EDUCATION / MOROCCO FULBRIGHT COMMISSION
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A DOCUMENT-BASED QUESTION ACTIVITY PROJECT

THE MANY FACES OF ISLAM

RICHARD POPLASKI
SUMMER 1999

180

INTRODCUTION

The document-based question activity format (DBQ) has become an important vehicle in the assessment and analysis of a variety of source materials in Social Studies education. While the analysis of documents can be used for evaluation of subject matter, the real strength of DBQ analysis rests with its use in evaluating a student's ability to analyze document evidence; formulate and support ideas from documents that center on a key theme or question related to the Social Sciences. Source materials include primary and secondary sources that are read, analyzed and evaluated. The essay response must be one which considers the documentary evidence as a whole. The expectation is that the student will incorporate evidence from many sources in formulating and supporting a thesis statement on a given topic. The essay response should integrate analysis of the documents within the framework of the DBQ task or question(s).

The document-based question approach has been traditionally associated with its use in Advanced Placement History courses. About ten years ago I started to utilize the methodology as a means of analyzing key global issues in a Global Studies Grade 9 Honors Program. Students were encouraged to analyze multiple source materials on a variety of issues in a honors program for high school freshmen. It also served as a mechanism for exposing future AP students to a method of analysis which would be employed in such higher level AP courses. The effort to provide a transition for this group of students was seen as a real potential strength in this decision. We even attempted to structure our own DBQ exercises on specific global issues. Working in both directions with regard to the use of this technique can be very challenging. There are, of course, many obstacles that need attention including such matters as the availability of source material, length and appropriateness of source selections and range of viewpoints to be considered.

New York State Social Studies education has undergone significant change recently. New focuses on standards and assessments now include the use of DBQ assessments for all high school level students in Social Studies courses which have state mandated testing requirements. This presents many challenges for classroom teachers and students affected by these mandates. Previous experience with this type of assessment vehicle suggests the need for a strong developmental program in presenting and reinforcing its use. This would appear to be particularly true in an educational environment which has mandated a "Regents for all" approach for New York State schools. Many issues need to be considered. Some specific concerns include issues surrounding student reading comprehension skills in analyzing primary source materials; the ability to write appropriate thesis statements with appropriate supporting evidence; and the expectation that students can proceed from the unknown in formulating ideas on a topic after exposure to a series of document sources. This serves as merely a sample of the of concerns facing educators as we endeavor to develop appropriate strategies in formulating these types of assessments. They can serve as powerful analytical tools if we focus on appropriate mechanisms to develop competency in their use. Many of the suggested elements of this project have been employed in a variety of lessons in the new Global History curriculum implemented during the present school year.

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Project Design:

This project represents an effort to infuse new curriculum materials and activities into the Global History program. While this particular project focuses on developing understandings related to the role and development of Islam in various areas of the world past and present; the strategies and approaches developed can be employed in many realms of academic consideration within Social Studies education. More specifically, there are many approaches which can be applied to the new mandates and assessments in New York State and elsewhere. The target group for this project includes students from a wide range of abilities who are part of the ninth grade at Bethlehem Central School. A variety of instructional methodologies will be employed. These are intended to help students of varying abilities and backgrounds develop analytical skills through a series of group activities and individual writing tasks. The major component of this methodology involves the use of the Document Based Question activity (DBQ). Cooperative learning activities and individual project work are also suggested as approaches to help students to identify and work with a variety of source materials. Students will identify different types of source material utilized in DBQ analysis and writing. This project is designed to encourage students become more familiar with the complex role Islam has played in Africa and other parts of the world for many centuries. Cooperative learning strategies employed include the use of small group discussions, role playing, and panel discussions. Some individual writing tasks will be evaluated and rewritten after peer evaluation. Other written tasks will receive more formal evaluation in timed settings. The latter strategy will help sharpen their analytical and writing skills required for Advanced Placement exams and New York State mandated Regents exams. Finally, it is hoped that students will gain a greater sense of responsibility in formally assessing a wide range of understandings and viewpoints on issues relevant to the study of Islam and Islamic cultures in different historical settings as well as in present day regions of the world. While it may not be possible to wear someone else's shoes, a greater sensitivity to a wide range of viewpoints and understandings may be fostered through such academic efforts.

Project Goals and Standards:

Students should be able to:

1. develop an understanding of the historical role of Islam as a Global religion
2. assess the historical contributions of Islam
3. gain an appreciation and understanding of the complex societal relationships developed through the beliefs and values associated with Islamic cultures.
4. identify and analyze differing interpretations of Islam as seen through the sects associated with Islam's historical development.
5. develop an awareness of the dynamic relationships that exist in Muslim societies seeking to balance traditional societal needs with the demands of modernity within the Global community.

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Application of the Document- Based Activity Project:

The DBQ project on "*The Faces of Islam*" has numerous potential applications. A number of suggestions are presented below. The descriptions are intended to provoke a variety of instructional strategies adaptable to diverse student populations with varying levels of understanding and sensitivity to the many issues within the study of Islam and Muslim societies. Most importantly, it is hoped that these ideas will encourage other suggestions or strategies in the pursuit of greater understanding and sensitivity to the role of religion in human societies around the world.

Scenario #1 "*The Faces of Islam*" DBQ packet would contain a wide range of focus areas within the presentation of source materials on Islam. Students and teachers can create choices appropriate to specific situations and needs. The assessment of different groupings of documents would facilitate such diverse opportunities. Document groupings could focus on such areas as:

- The role of religion in human society
- Islam's historical development
- Islamic architecture
- Muslim Empires and leaders in Global History
- Basic practices and beliefs within Islam
- Current issues confronting Muslim societies
- Views of Sufism
- Historical achievements in the Muslim World
- Social change in Muslim society

Scenario #2 Students would discuss and analyze certain areas presented within the curriculum packet. Cooperative learning activities could be used to have student groups locate and identify additional primary and secondary source materials on specific topics or issues of interest. Group DBQ assessments could be assigned as part of a formal assessment process in each group. Panel discussions or presentations could be made once these written assessments were completed.

Scenario #3 Teachers could choose to utilize some of the document groupings for purposes of a course exam at some point in the year. This activity would encourage such a process as part of a formal assessment of student understandings regarding ideas and issues related to the study of Islam's historical and current role in human societies.

Scenario #4 The DBQ activity can serve as a springboard for formal research projects related to the study of Islam. Rather than employing cooperative learning activities, this would allow for independent research activity outside of class time. The formal research paper still plays an important role in instructional strategies employed by many educators.

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Scenario #5 Some educators may find it useful to select areas of the packet for purposes of creating a formal written assessment which replicates the writing tasks now suggested in many exam settings. Using a class period for this type of writing exercise is beneficial and necessary practice for such exam pressures. One version which has been employed involves giving students the document sources the day before and then suggesting that they come prepared with notes on the various documents which require analysis in the writing activity. Certain patterns need to be constantly emphasized in helping students to gain familiarity and confidence in this type of assessment process.

Scenario #6 Peer assessment could be used in the evaluation process once the DBQ activity choice has been completed in class. Wide flexibility exists as to specific ways to employ this technique. Groups could assess essays submitted by individuals or groups if that approach was deemed more appropriate. Essays submitted for evaluation might be coded to help in potential objectivity issues. Such assessments may provide a stimulus for further discussion and understanding of ideas and issues surrounding the study of Islam and Islamic societies.

Introductory Activity: Identifying and Using Source Materials

Students should become familiar with a wide range of choice in the selection and analysis of primary and secondary source materials. It may be useful for some groups in engage in an introductory exercise aimed at familiarizing students with such source materials. The following cooperative learning activity may prove useful in such an undertaking. This task provides a setting for introducing, identifying, and interpreting a variety of primary and secondary source materials.

COOPERATIVE LEARNING ACTIVITY

Groups will be chosen for purposes of obtaining examples of primary and secondary source materials. Members of each group should select three appropriate examples of each category. The groups will be asked to review and explain the suitability of their choices. A second phase to the activity could be added to include the creation of "scaffolding questions" for some of the documents selected by each group. This technique encourages students to investigate the substance of the document and formulate a meaningful question related to the analysis of the document. These items could be shared and discussed within different groups involved in the activity.

Some possible document sources to consider for the activity:

A. PUBLIC RECORDS:
   1. court decisions
   2. speeches in legislatures
   3. treaties
   4. laws
   5. government agency reports
   6. official letters

These and other public records should be analyzed as to content as well as context of the document. Why was it written? By whom?

B. PERSONAL DOCUMENTS:
   1. speeches or rough drafts of speeches
   2. letters
   3. diaries

Be sure to analyze the intended audiences of these types of document sources. Note the date of the source. Also, is the document personal or official in nature?

C. PRINTED MATTER:
   1. books
   2. newspapers
   3. magazines
   4. pamphlets

You need to ascertain the intended audience of such material.

D. VISUAL MATERIAL
   1. pictures
   2. photographs
   3. diagrams, charts, graphs, and maps
   4. cartoons.

You need to assess the content of the material, title, date, emotional impact(if any), and point of view. What is the intended audience of such material?

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HOW TO APPROACH THE DBQ ACTIVITY

Step 1: Read the Question. This may be stated as a task to be completed or it may even be presented as an issue or theme to consider. The student should maintain a focus on the task(s) required.

Step 2: Read and review the documents contained in the exercise. Identify key words, names, events, facts, issues, points of view, document type, opposing viewpoints, dates, relationships among documents. Underline key words or lines of information. Make notes in the margin of each document. Brainstorm other areas of information you believe relevant to the document focus. Group documents which seem similar. What range of viewpoints are presented in the collection of documents included in the exercise. Make connections to outside historical information. Return to a review of the question or issue to which you must respond.

Step 3: Determine a point of view you wish to support or defend with regard to the question or issue under consideration. You are required to take a position and defend it. The presentation of this point of view is made in the paper's opening paragraph. This introductory paragraph is commonly referred to as a thesis statement or thesis paragraph.

Step 4: Gather the evidence you intend to use in explaining, supporting, and defending your viewpoint on the question or issue presented. You must attempt to include all the documents presented in the exercise. On most occasions, you will be allowed to consider the inclusion of outside historical information.

Step 5: Prepare an outline as a means of giving visual structure to your ideas. In general terms, the following areas should be given consideration:

- Background information and Thesis Statement
- Information for several paragraphs supporting you viewpoint(s).
- note which documents give areas of support for you paper.
- summary section

Step 6: Write the essay. Use the ideas suggested in your outline. All DBQ essays start with a thesis statement presented in the opening paragraph. This is fundamental to success of this writing task. Supporting information, data, evidence is then presented in several paragraphs. Write a summary restating the key points of view.

Step 7: Proofread the essay. This should always be the last step in this important effort.

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Special Considerations In The DBQ Writing Task

Do:

1. write a clearly worded thesis statement which reflects an understanding of the complex issues or situation.
2. use as many of the documents as possible when building your essay response.
3. include outside historical information which is relevant to the question or issue.
4. analyze documents in as many ways as possible. Move in and out of documents.
5. make parenthetical reference to documents after presenting a key point or view by an author.
6. refute with specific evidence, other possible positions that could be taken on the question or issue under consideration.

Don't:

1. quote any document information.
2. merely list or summarize document evidence in writing your paper. No shopping lists.
3. use the phrase " in document ___ it says..."
4. employ first person usage in your analysis.
5. oversimplify complex issues by suggesting single causation at the expense of all other considerations.
6. answer the question without including document information in the answer. You must integrate the documents into the essay response.

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Thesis Statements:

Developing appropriate thesis statements is one of the major focal points of the DBQ analytical essay. Simply stated, you must develop a response to the DBQ question which clearly indicates your ability to take a stand or a position on an issue. Thesis statements are not merely the recognition of the topic as one which is important or noteworthy. The thesis statement must present a direct response to an issue or question by stating a specific position. It positions the author's paper in such a way as to give a clear signal of the direction in which the writer is taking the reader. It is the primary method by which focus is given to the author's response. Thesis statements restrict. They narrow the field of possibilities. They create boundaries in the treatment of complex writing tasks. For some students, this is the most difficult part of learning how to approach DBQ activities. For some, the idea of writing a social studies essay seems conditioned by the belief that you should write about everything and anything that might connect to the topic or question under consideration. That approach does not seem to work in this type of writing activity. Writing which fosters critical analysis requires the ability to focus and restrict one's arguments or justifications. Students often find this approach one of the most challenging aspects of the activity. The thesis statement is benchmark through which the reader understands the purpose of the essay, how the writer intends to organize the written effort, and it creates a path for assessing the quality of analysis in the written work.

An example or two of some typical approaches encountered in student writing may serve to further illustrate the key points suggested. Consider the following:

A. High school athletics are a good thing.
B. High school athletics provide opportunities for students to achieve personal goals in life, foster self-esteem, and develop strong work habits.

A. The Reformation represents a movement which challenged religion.
B. The Reformation challenged traditional views of Christianity fostered by the Papacy in Rome. Reformers such as Luther, Calvin and Knox believed that the Church had become corrupted and unresponsive to the needs of Christians who sought to remain faithful.

In both cases, the second response would be a stronger effort in creating a thesis statement response to the topic under consideration. Some suggestions for thesis statement efforts would include:

- provide a focus
- restrict or narrow the possibilities in approaching a topic
- create a viewpoint or set of viewpoints
- take a stand or position on an issue.

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DBQ ANALYSIS
SAMPLE DOCUMENTS AND ISSUES
"THE MANY FACES OF ISLAM"

CATEGORY #1: BASIC BELIEFS AND PRACTICES WITHIN ISLAM

Significant Issue/Question:

Islam seeks a deep commitment on the part of the individual to the larger religious community. It is a religious system which stresses individual and collective responsibility.

Task:

Discuss the impact of basic beliefs and practices associated with Islam as they pertain to the development of "community" within the religious society.

DOCUMENT #1

"La ilaha illa Allah, Muhammadur Rasul Allah"
[There is no deity except God, Muhammad is the Messenger of God]

the creed or declaration of faith in Islam (Shahadah)

DOCUMENT #2

And be steadfast in prayer and regular in charity: and whatever good you send forth for your souls before you, you shall find it with God: for God sees well all that you do. (2:110)

The Islamic Tradition: Religion in Human Culture Series

DOCUMENT #3

The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors , and for the cause of Allah, and (for) the travellers; a duty imposed by Allah. Allah is All-Knowing. All-Wise. (9:60)

Document #4

Social justice for all inhabitants of an Islamic society is required by Islam, whether they are Muslim or non-Muslims. Islam guarantees freedom of religion and conscience to non-Muslims living in such a society. The Qur'an explicitly orders, "let there be no compulsion in religion"(2:256), since one's religion is obviously a matter of inner conviction. However, non-Muslims living in an Islamic state would be required to conform to some extent and would not be permitted to engage in activities prohibited by Islam. No open or implied discrimination on the basis of race, color, or nationality would be tolerated... One must therefore always bear in mind that it is the Islamic ideal and standard, rather than the behavior of individuals or societies, which is the criterion.

The Islamic Tradition - Religion in Human Culture Series

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DBQ ANALYSIS
SAMPLE DOCUMENTS AND ISSUES
"THE MANY FACES OF ISLAM"

Category #2: The Spread of Islam
Significant Issue/Question:
Scaffold Document Activity

There are many key factors which contributed to the rapid growth and widespread acceptance of Islam from the time of Mohammed. This historical development has helped to create what can be termed as an Islamic world.

Task:
Explain the various means by which Islam and the Muslim Empire were able to spread and develop in many parts of the world.

Document #1

The ideal and morally perfect man should be of East Persian derivation, Arabic in faith, of Iraqi education, a Hebrew in astuteness, a disciple of Christ in conduct, as pious as a Greek monk, a Greek in the individual sciences, an Indian in interpretation of all mysteries, but lastly and especially a Sufi in his whole spiritual life.

Ikhwan As Safa, quoted in The World of Islam

What characteristics of Islamic culture are illustrated by the quote?

Document #2

Islam permits and encourages free enterprise and trade, and all members of society are allowed to earn in accordance with their skills. Muslims charitableness helps equalize the wealth in society and produces a sense of brotherhood and mutual love among the well to do and the less fortunate.

Zeba Siddqui, quoted in The Islamic Tradition

Why would trade and free enterprise encourage acceptance and love between different people in society?

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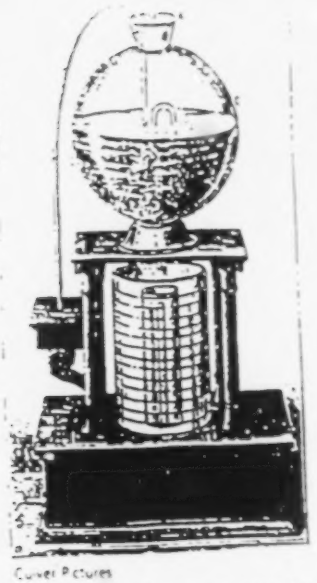
Document #3
picture of Egyptian water clock



Culver Pictures

Pictured above is an early Egyptian water clock. Water would drip from the clepsydra into the numbered cylinder to measure time.

Islamic astronomical observations provided the Muslims with a monthly calendar for religious observances. Similarly, the need to know the times for daily prayer spurred the construction of accurate clocks.

How did Muslim inventions make Islam more attractive to converts?

Document #4
picture of a bird

The bird's body is made up of words of a statement of faith.

Calligraphy or ornamental writing is important to Muslims because it is a way to reflect the glory of Allah. In pictorial calligraphy, pictures are formed using letters of the alphabet. Prayers are written in the shape of a bird, plant, boat or other object.

World History: Patterns of Interaction McDougal/Littell

How does this art form help spread the ideas of Islam?

_____

_____

_____

_____

_____

DBQ ANALYSIS
SAMPLE DOCUMENTS AND ISSUES
"THE MANY FACES OF ISLAM"

Category #3: Symbols within Islamic Society
Significant Issue/Question:
Islam, like other religious systems, can be examined through a variety of religious symbols and actions which help to define its essential character.

Task:
Describe and discuss key religious symbols and activities which you believe to be fundamental to an understanding of the Muslim community.

Document #1

Traditionally the fast is broken by the call to prayer from the mosque, or by the firing of cannons or guns, or the beating of a drum...The time is also announced on radio and TV in Islamic societies, and mosques get the news by radio, telex, and telephone...

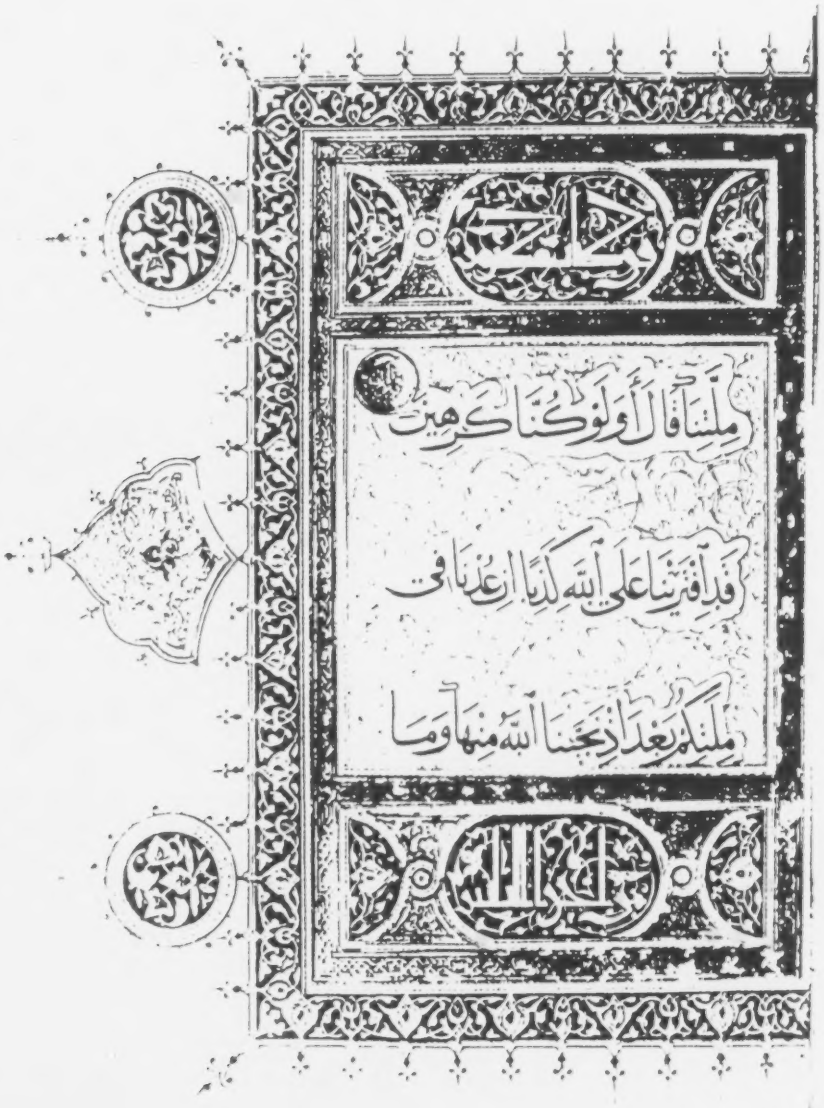
World Faiths - Islam Maqsood

Document #2

The Feast of the Sacrifice('Id al-adha)...This is also known as the "Great Feast" (Kurban bayram in Turkey), commemorating as it does the sacrifice of Abraham. Donation and sharing are its essence. It is within this strictly religious framework that the slaughter of the 'Id sheep takes place. Once it has been sacrificed and carved into portions, it is meant to be distributed to the family, the poor and friends.

Symbols of Islam Chebel-Hamani

Document #3
page from a copy of the Qur'an



A page from a thirteenth-century Qur'an

Artists decorating the Qur'an do it as a holy act. The design is geometric and often repeats to show the infinite quality of Allah. Muslims use abstract designs because they are not permitted to picture Muhammad or the angels.

as quoted in World History: Patterns of Interaction McDougal/Littell

Document #4

They ask thee concerning wine and gambling. Say: In them is great sin, and some profit, for men, but the sin is greater than the profit. (The Cow II, 219)

Document #5

The recitation of the ninety-nine full names of Allah using the Prayer-Beads is an old mnemonic practice used in every Muslim country. The symbolism connected with the prayer beads is that of the "chain of worlds"... The exact origin of the prayer beads is unknown, but the custom was probably introduced by the Sufi movements of the first two centuries of Islam, inspired by distant Indo-Iranian origins...

Symbols of Islam Chebel-Hamani

DBQ ANALYSIS
SAMPLE DOCUMENTS AND ISSUES
"THE MANY FACES OF ISLAM"

Category #4: The Development of Islamic Civilization
Significant Issue/Question:
Islam' development was not limited to religious ideals. Islam's growth in the centuries following the time of Mohammed included significant contributions in many realms of society
Task:
How did achievements associated with the growth of the Arab Islamic Empire influence Islam's development as a global civilization?

Document #1
Some English Words Derived From Arabic

Admiral - *amir al-rabl*
Adobe - *al-tub*
Alchemy - *al-kimiya*
Alcove - *al-qubba*
Alembic - *al-ambiq*
Algebra - *al-jabr*
Amber - *ambar*
Amulet - *hama'il*
Antimony - *ithmid*
Artichoke - *al-kharshuf*
Atlas - *atlas*
Azimuth - *al-sumut*
Banana - *banana*
Baroque - *burqa*
Cable - *habl*
Camel - *jamal*
Checkmate - *shah mat*
Coffee - *qahwa*
Cotton - *qutun*
Giraffe - *zurafa*
Jasmine - *yasmin*
Lemon - *limun*
Lute - *al-'ud*
Magazine - *makhazin*
Mask - *maskhara*
Monsoon - *mawsim*
Musk - *musk*
Nadir - *nazir*
Orange - *narany*
Rice - *ruzz*
Safari - *safara*
Saffron - *za'faran*
Sandal Wood - *sandal*
Sofa - *suffa*
Sugar - *sukkar*
Syrup - *sharab, shurb*
Tambour - *tabunak*
Troubadour - *tarrab*
Zero - *sifr*
Zircon - *azraq*

Islam: A Global Civilization Embassy of Saudi Arabia

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Document #2

A private ninth-century list mentions a great variety of commodities transported into and through the Islamic world by land and by sea:

Imported from India: tigers, leopards, elephants, leopard skins, red rubies, white sandalwood, ebony, and coconuts.

From China: aromatics, silk, porcelain, paper, ink, peacocks, fiery horses, saddles felts, cinnamon.

From the Byzantines: silver, and gold vessels, embroidered cloth, fiery horses, slave girls, rare articles in red copper, strong locks, lyres, water engineers, specialists in plowing and cultivation, marble workers

From Arabia: Arab horses, ostriches, thoroughbred she-camels, and tanned hides

From Barbary and Maghrib: Leopards, acacia, felts, and black falcons

From Egypt: ambling donkeys, fine cloths, papyrus, balsam oil, and, from its mines high-quality topaz...

As quoted in A History of World Societies McKay, Hill, Bunker

Document #3

Muslim Achievements in Science

- Muslims translated most of the scientific works of antiquity into Arabic
- Muslim mathematicians devised and developed algebra
- Al-Khwarazmi used Arabic numerals which came to the west through his work in the 9th century
- Al Razi described and treated smallpox in the 10th century
- Al-Razi used alcohol as an antiseptic in the 10th century
- Ibn Sina diagnosed and treated meningitis in the 11th century
- Ibn al-Haytham discovered the camera obscura in the 11th century
- Al-Biruni described the Ganges Valley as a sedimentary basin - 11th century
- Muslims built the first observatory as a scientific institution - 13th century...
- Ibn al-Nafis described the minor circulation of blood - 14th century
- Al-Kshani invented a computing machine - 15th century

Islam: A Global Civilization Embassy of Saudi Arabia

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Document #4

...historians began to organize their accounts around events in the lives of rulers and others. The first Muslim historian to examine history scientifically was a North African diplomat named Ibn Khaldum. He looked for laws and cause-and-effect relationships to explain historical events. Ibn Kaldum believed that history was a process in which human affairs were shaped by geography, climate, and economics, as well as by moral and spiritual forces. His work later influenced European historical writing.

World History: The Human Experience Farah/Karls

Document #5

City of Fatehpur-Sikri In 1569 Akbar founded the city of Fatehpur-Sikri to honor the Muslim holy man Shaikh Salim Chishti, who had foretold the birth of Akbar's son and heir, Jahangir. The red sandstone city, probably the finest example of Mughal architecture still intact, was Akbar's capital for fifteen years. *(Source: Nrupen Madhvani/Dinodia Picture Agency, Bombay.)*

198

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DBQ ANALYSIS
SAMPLE DOCUMENTS AND ISSUES
"THE MANY FACES OF ISLĀM"

Category #5: The Sufi Tradition in Islam
Significant Issue/Question

Islam has not remained a monolithic religious experience as a global religion.
An important element of divergence from the orthodoxy of Islam has been the emergence of Sufism as a separate branch of development. The Sufi experience has been one of mixed acceptance within the Muslim community.

Task:
What role do Sufi movements serve within Islam? Should Sufism be considered as an important individual expression within Islam; or, is it a misrepresentation of the basic tenants of the faith?

Document #1

The name Sufi may come from the Arabic *suf* meaning 'wool' in which case it refers to their simple garments of undyed wool. The basic wool robe was worn as a sign of ascetic living, of giving up the luxuries of life... and accepting simplicity and poverty. Another possible origin of the word is from the Greek *sophas* which means 'wisdom'. Others think it comes from the root *safa* which means 'purity'; or from the verb *safwe* to mean 'those who are chosen'.

World Faiths - Islam

1. How do the meanings of the word Sufi fit with some of the practices or beliefs associated with this dimension of Islam?

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Document #2

Among the predominant Sufi practices to break attachment to the material world and rediscover or become aware of God's presence were poverty, fasting, silence, celibacy, and other disciplines of mind and body...Each order and master had a distinctive approach...shaykhs were venerated during their lifetime; they were honored, loved, and feared because of their miraculous powers. After their death, their burial site or mausoleum became religious sanctuaries, objects of pilgrimage.

Islam: The Straight Path Esposito

1. What important role did Shaykns (in some places called marabouts) serve in the development of Sufism in different areas of the Muslim world? How would orthodox groups in Islam tend to view such individuals?

Document #3

Music, Dancing and the exploration and cultivation of the spirit mark the Sufi tradition, which has sprung from the deepest heart and soul of Islam; but has grown at the periphery of the state and has had a sometimes uneasy relationship with official Islam... The appeal of Sufism is magnetic and undeniable, and it is the means by which Islam spread into the rural hinterlands in the early formative years of the new faith.

Islamic Society in Practice Fluehr - Lobban

1.Why were music and dancing important aspects of the religious practices of various Sufi groups?

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Document #4

A movement that had emphasized poverty and asceticism became weighed down by shaykhs whose playing on the credulity of poor and ignorant followers rather than their sanctity won them followers and financial fortune...The corrosive role of Sufi excesses came to be so much regarded as a primary cause of Muslim decline...
Sufism was subject to suppression and reform by pre-modern and modern Islamic revivalist and reform movements.

Islam: The Straight Path Esposito

1. What criticisms are made of Sufism by those who have challenged its suitability within the framework of Islam?

Document #5

The verified Sufi is... one who asserts the unity of God, not simply with the tongue (which is the domain of works) but also with understanding (faith) and the whole being (perfection)...Sufism refers to those Muslims who have self-consciously set themselves apart from the majority by stressing the overriding importance of the innermost dimension of Islam - god wariness, sincerity, and achieving perfection.

Faith and Practice of Islam Chittick

1. What qualities are demonstrated by the devout followers of Sufism?

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DBQ ANALYSIS
SAMPLE DOCUMENTS AND ISSUES
"THE MANY FACES OF ISLAM"

Category #6: Social Issues Confronting the Muslim World Today
Significant Issue/Question:

Important social challenges face Muslim societies as we enter the 21st century. Religion can play an important role in deciding how these issues may be addressed or absorbed within the Muslim world. Should gender issues be a pivotal focus for such discussion?

Task:
Analyze various viewpoints offered with regard to the role of women in Muslim society. How are these views shaped by cultural values and history?

Document #1

In many present-day Muslim cultures, few issues are more sensitive than those of veiling and the seclusion of women. These practices have their roots in pre-Islamic times, and they took firm hold in classical Islamic society. The head veil seems to have been the mark of free-born urban women; wearing the veil distinguished free women from slave women. Country and desert women did not wear veils because they interfered with work. Probably of Byzantine or Persian origin, the veil indicated respectability and modesty. As the Arab conquerors subjugated various peoples, they adopted some of the vanquished peoples' customs, one of which was veiling. The Qur'an contains no specific rule about the veil, but its few vague references have been interpreted as sanctioning the practice.

A History of World Societies McKay Hill Buckler

Document #2

...as Western influence began to penetrate more deeply into the fiber of Islamic society, organizations gradually grew up whose goal was to reform society in practice along Islamic lines and prevent its secularization. These included the Muslim Brotherhood...founded in Egypt and with branches in many Muslim countries and the Jama'art-I islami of Pakistan...These organizations have been usually peaceful and have sought to reestablish an Islamic order through education. During the last two decades, however, as a result of the frustration of many Muslims in the face of pressures coming from a secularized outside world, some have sought to reject the negative aspects of Western thought and culture and return to an Islamic society based completely on the application of the Shari'ah...In any case the widespread desire for Muslims to have the religious law of Islam applied and to reassert their religious values and their own identity must not be equated with exceptional violent disruptions which do exist but which are usually treated sensationally and taken out of proportion by the mass media in the West.

Islam: A Global Civilization Embassy of Saudi Arabia

Document #3

Muslim women, illiterate and educated alike, are coming to diagnose and verbalize their problems previously identified and labeled as emotional ...as being essentially political...

Beyond the Veil Fatima Mernissi

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Document #4

Religion is outraged when outrage is done in its name.

M. Gandhi

Document #5

In the Koran, polygamy is presented as an option for men, not as a requirement. The Koran, in stipulating four as a maximum, was setting limits, not giving license. A close reading of text suggests that monogamy is preferred...In Iran, the Shah's laws banishing polygamy and child marriage were overturned after the revolution.

Nine Parts of Desire: The Hidden World of Islamic Women Geraldine Brooks

Document #6

The veil or head scarf in the twentieth century has proved to be a symbol of progressive as much as retrogressive social trends, for both covering and uncovering have signified liberation of a sort. Many young Muslim women since the 1970's have returned to a traditional dress code...

Cambridge Illustrated History of The Islamic World

Document #7

One thing that the West, always fascinated by veiled women, knows very little of and the Imams know only too well, it is that women are certainly no longer cooped up in harems, nor are they veiled and silent.

Islam and Democracy Fatima Mernissi

205

Summary Section
Using the Document Samples

The choice of employing document-based source materials for analysis appears to be a very popular educational tool. It is a means to providing critical analysis of complex issues and areas of interest in Social Studies education. The sample documents provided here are a starting point for the reader's consideration of the issues presented. Typically, you might choose six or seven types of documents in building an activity for students to consider. An introductory lesson might be limited to only working on the reading and analysis of one or two such source materials. Different types of source materials including primary, secondary, or tertiary selections should be provided in such examples. Consideration needs to be given to more extensive inclusion of viewpoints and areas of focus. The sample documents are merely an organizing framework for further development. The issue of accessing suitable documents is always a matter of concern; and revision of these types of activities is a constant part of the process. One other point should be stressed with regard to the collection of documents to be used. The analysis of any DBQ exercise needs to integrate as many elements as possible from the entire collection of documents. Students should be reminded that they are analyzing the collection, not merely one or two items. One of the strongest areas of analysis is that of dealing with document sources which do not support your particular thesis statement.

For Advance Placement courses, the depth of coverage and variety of sources to be employed is even more challenging. There may be the need to consider up to ten or twelve documents for any given issue or area of focus. The effort to find balance in presentation is difficult and Category#6 samples clearly illustrate this concern. Such judgments are to be re-evaluated when the exercise has been completed. Students have often proven to be a valuable source of input for such revisions. If resources and time permit, a useful strategy is to allow students to research suitable source materials on a given topic of interest. This, as discussed earlier, requires careful direction and review of the selections. The processing of document options is a valuable learning experience.

The inclusion of scaffolding items in some of the exercises should be explained. This questioning mechanism serves several functions. The inclusion of a key question on the document forces the student to treat the collection of documents carefully. It helps to avoid the problem of a mere scanning of documents to get the "flavor" of the topic. It is also a very useful vehicle for helping students to become familiar with the process of document interpretation. Some documents may require that the question consider a very specific focus on information within the document; while other scaffolding items require that the student stretch their thinking with regard to the documents under consideration. The answers that students formulate in the scaffolding exercise should be written in complete sentences. These answers should indicate an ability to move beyond a mere restatement of the question posed in the exercise. Advanced Placement students should be required to analyze and assess documents without the use of such scaffolding since they will not have this format to rely upon in the DBQ assessments included in the Advanced Placement exams. The samples included in this paper have some inclusion of scaffolding items. Consideration might be given to full use of scaffolding when you are

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teaching the process that is associated with this type of activity. It has particular merit when the topic may be especially difficult due to limitations in background knowledge or ability level. These issues become particularly significant in dealing with language constructs often present in primary source material.

Document analysis activity has potential application for use with thematic or free form essay work as well. It is possible to spend some time with interpretation and discussion of document source material related to topics that would be suitable for thematic essay work. One should not feel compelled to restrict the application of this format to the DBQ exercise. The process of engaging students in many academic domains is one of the potential strengths of this format. Group activity and individual analysis represent complementary formats in this enterprise. The depth of treatment can be adjusted to the time constraints educators often encounter. The ability of the student to increase his/her capacity to understand complex issues or questions remains the fundamental challenge in the application of document analysis activities. Both educators and students alike are afforded the opportunity to move in many directions as they attempt to accomplish this task.

Richard Poplaski
Fulbright-Hays Seminar Participant
Morocco/Senegal 1999

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United States Department of Education Seminars Abroad Program 1999
Morocco and Senegal: Faces of Islam in Africa

PARTICIPANT CURRICULUM PROJECT

SLIDE PRESENTATIONS

Susan Hult
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2 of 21

CURRICULUM PROJECT OF SUSAN HULT
Morocco and Senegal: Faces of African Islam
July 1999

To celebrate my participation in the July 1999 Fulbright-Hays Seminar *Morocco and Senegal: Faces of Islam in Africa*, I produced 1000 color slides for use in my Origins and Development of World Cultures and Modern World Cultures classes. I also created slides that highlighted the 1999-2000 Phi Theta Kappa International Honors Study Topic *The New Millennium: The Past As Prologue*, so they would have use beyond my classroom as well.

In class, my students and I have used the slides as the base for discussing the Moroccan monarchy in the twentieth century and the impact of Mohammed V and, particularly, Hassan II. We have investigated:

- Human rights record of the monarch and his administration,
- Morocco's education policies and its successes and weaknesses,
- Moroccan's economic status,
- Women's rights and gender issues,
- Western Sahara issues,
- Diplomatic relations between Morocco and the United States
- Moroccan Islam
- The role of Morocco in Middle East stability, and
- The impact of Hassan II's July death

Moreover, we have discussed Mohammed VI and his potential impact on Morocco as it enters the twenty-first century.

Beyond the classroom, I have given or will give three presentations on Morocco and Senegal using the slides as visual aids:

- Omega Sigma Chapter of Phi Theta Kappa, August General Meeting Keynote Speaker, Houston Community College System.
- District IV Honors Study Topic Symposium, October 1999, Kingwood College.
- Middle States Regional Convention, Phi Theta Kappa International Honor Society, Baltimore, Maryland, February 2000.

Finally, I wrote an article for the October issue of the Community College Humanities Association's *Humanist* about the Institute encouraging other faculty to apply to the program.

For more information about my project, please contact Susan Hult, Houston Community College Central, 1300 Holman St., Houston, TX 77009, 713-7187-6062, hult_s@hccs.cc.tx.us.

United States Department of Education Seminars Abroad Program 1999
Morocco and Senegal: Faces of Islam in Africa

PARTICIPANT CURRICULUM PROJECT

A CURRICULUM GUIDE FOR "YEAR OF THE ELEPHANT" BY LEILA ABOUZEID

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Fulbright Seminar Abroad Program

Morocco and Senegal:

Faces of Islam in Africa

Summer 1999

Curriculum Project

Ann Lew

211

Curriculum Project

on the novel

Year of the Elephant: A Moroccan Woman's Journey Toward Independence

by Leila Abouzeid

Translated by Barbara Parmenter

Published by

Center for Middle Eastern Studies
The University of Texas at Austin
Austin, Texas 78712

212

Curriculum Guide for

Year of the Elephant: A Moroccan Woman's Journey Toward Independence
by Leila Abouzeid

Grade level: 10

Lesson Objectives

Students will

- be introduced to and understand the major themes of a woman's role in a nation's struggle for independence, the role of religion and tradition in forging an identity, and the complex relationship between the colonizer and the colonized.
- gain a cross-cultural understanding of Muslim beliefs with respect to the role of women and compare them with their own cultural beliefs about the role of women in society and family relationships.
- keep a double entry journal to study the language of the novel and to reflect upon important concepts.
- study SAT vocabulary in context as they are found in the novel.
- write their own autobiographical incident story using the technique of flashback.
- practice research skills by researching the historical, political, and cultural context of the novel.
- practice public speaking skills by presenting their research findings to the class.

Year of the Elephant: A Moroccan Woman's Journey Toward Independence
by Leila Abouzeid

Synopsis

Year of the Elephant is a novel about a Moroccan woman's personal journey toward independence told against the backdrop of the last few years of Morocco's struggle for independence. As the country extricates herself from the clutches of French colonialism, Zahra finds herself grappling with the personal as well as political implications of breaking from the past.

Zahra returns to her hometown near the Atlas Mountains feeling "shattered and helpless" after a divorce. With the help of a local sheikh, she begins to rebuild her life by learning to read, write and weave. She comments with sad irony, "This is what independence has led to." Then in a series of flashbacks, Zahra narrates the events that have brought her back to her hometown.

Raised by her grandparents, Zahra was married to a man she hardly knew. After a difficult period with her in-laws, she and her husband move to Casablanca and live a quiet, elegant life. During her tenth year in Casablanca, a bloodbath breaks out, and she joins Morocco's independence movement. The Sultan had been exiled by the French years before. Zahra becomes an ardent, dedicated nationalist and performs a variety of duties. She smuggles people out of harm's way, organizes strikes and collects donations. She sets fire to a shop to protest the shopkeeper's selling French products, and delivers guns to a cohort in another town. Her husband is imprisoned for organizing a strike, and she faithfully visits him in prison. She and her friends work closely toward a common goal.

Then it is over. The Sultan returns, and the Moroccans celebrate their independence. As the country moves toward a brighter future, Zahra's personal life begins to disintegrate. Her friend Safia betrays her. Then her husband takes a job in Rabat and begins to "think like the colonizers." He now needs a wife who "will help pave the road to the top for him by any means necessary." In his betrayal, he tears "the roots of trust from [her] soul." Then the divorce. Others who had been close to her go their separate ways, personally and politically, carried by the "winds of change." They take up where the French left off, filling the positions vacated by the French.

But because she is a traditional, uneducated woman, Zahra cannot find a niche in the new order easily. Her relatives assume that they will take her in, but Zahra declares a measure of her own independence when she refuses their help. In her struggle to make sense of these sweeping changes, she comes to a new understanding of herself as an independent Moroccan woman.

Background Information for the Teacher

Excerpt from *Understanding Islam: An Introduction to the Muslim World* by Thomas W. Lippman. Meridian Book.

"Imperialism of Language" from *Moving the Center: The Struggle for Cultural Freedoms* by Ngugi wa Thiong'o.

Before Reading Activities

1. Locate Morocco on the map and give students a copy of the map showing the places mentioned in the novel. Brainstorm students' understanding of Morocco and Islam.

2. Brainstorm and discuss the idea of colonization and the relationship between the colonizer and the colonized.

3. Introduce the Arabic words and SAT vocabulary, either all 30 words at once or 15 words at a time. Have students learn the 30 SAT words.

During Reading Activities

1. Read aloud to students the first few pages of the novel. Have them discuss who the protagonist is and what is happening to her. Have them speculate as to what is going to happen to her.

2. Point out the author's use of flashback. Discuss what prompts the narrator to switch from present to the past. Point out the shifts in verb tense as this happens.

3. Assign a reading journal in which students write down memorable passages from the novel and respond to them (see chart).

4. Assign reading for homework, and give a quiz at the end to check for comprehension.

5. Discuss literary elements and how they are used:
   Flashback as a literary technique.
   First person point of view
   Conflict - a struggle between two opposing forces:
   a person against another person
   a person against society
   a person against him/herself

After Reading Activities

1. Each student selects a theme or an idea from his/her reading journal and writes an interpretive essay on the topic.

2. Each student writes an autobiographical piece about a memorable experience and uses the technique of flashback to tell his or her story.

3. Each student writes a research paper that gives the historical, political, and cultural context for *Year of the Elephant*. Here are suggested topics:

   A. Zahra seeks the help of a sheikh in order to rebuild her life. Sheikh is a Muslim leader or scholar. Find out more about Islam, its founder, and its basic teachings.

   B. Zahra is a dedicated fighter for Morocco's independence from France. Find out about the history of Morocco's colonization by the French.

   C. Faquih is Zahra's good friend whom she smuggles to safety. Faquih lost a leg in Dien Bien Phu and feels bitter about it. Find out about the involvement of Moroccans in Vietnam in the 1940's and early 1950's.

3. Have students present the above findings in an oral presentation.

Questions for Writing or Discussion

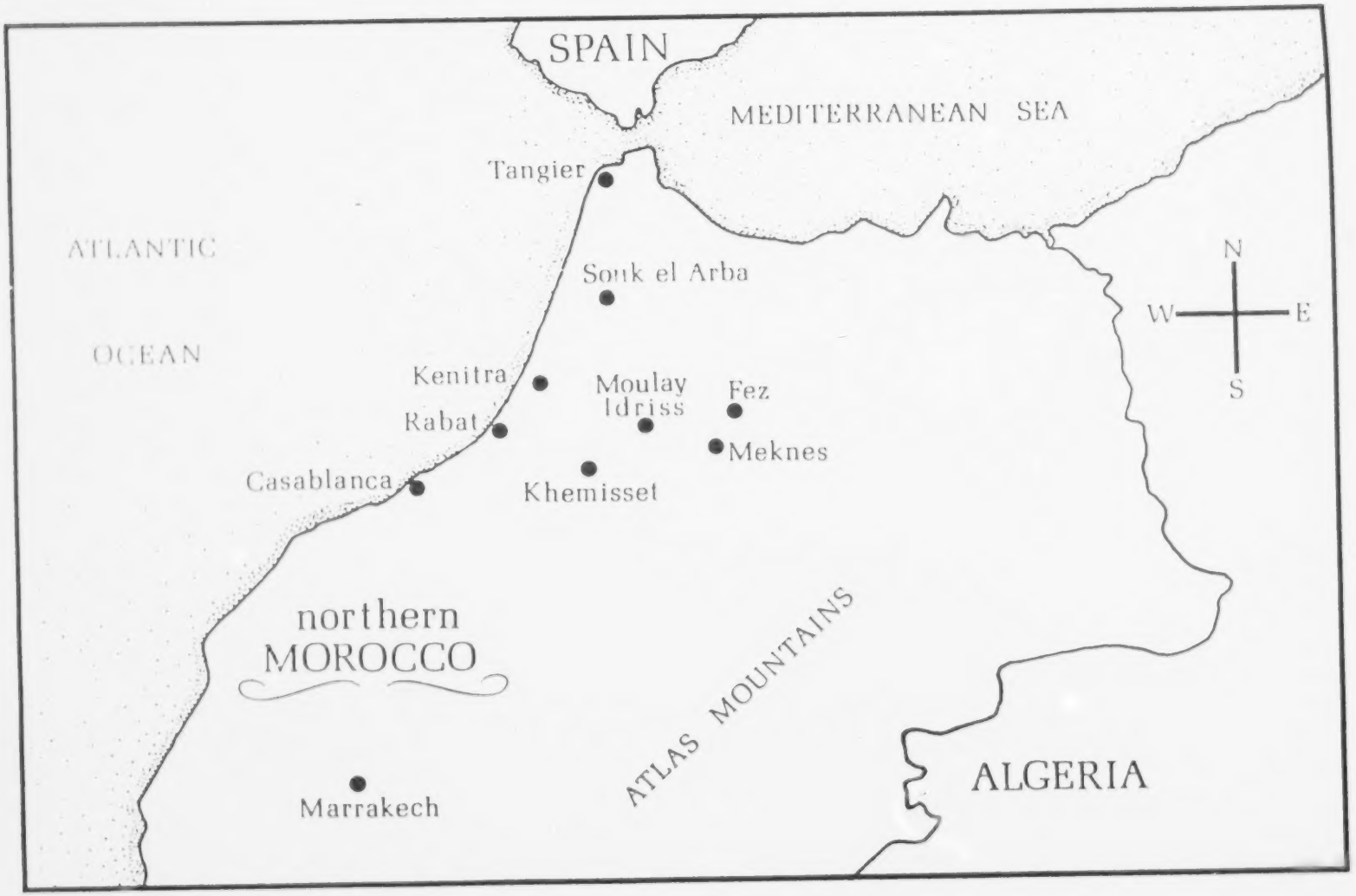
1. Having been rejected by her husband with a piece of paper and for no reason, Zahra feels worthless. Do you know of any other culture in which women feel powerless? Explain.

2. The sheikh tells Zahra, "Principles are the most fragile of man's possessions." What does he mean? Do you agree or disagree?

3. Zahra says, "Independence was the one almighty goal, the key to paradise." Does she find paradise in the end? Why or why not?

4. Throughout the novel, Zahra's husband is mentioned by name only once. Why do you think the author does not refer to him by name more often?

5. At the end, many of Zahra's friends become caids. What does this imply about the effects of the colonizer on the colonized, even after independence?



217

231

230

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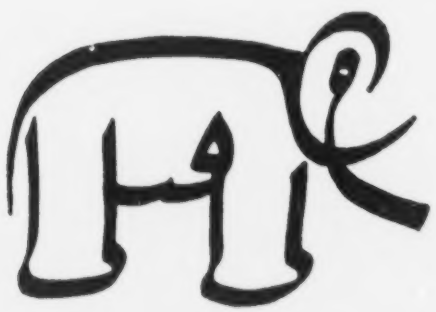
From Year of the Elephant, p xxvii

Al Fil (the elephant) is the title of Chapter 105 in the Quran: "In the name of Allah, the compassionate, the merciful. Have you not considered how Allah dealt with the army of the Elephant? Did he not foil their stratagem and send against them flocks of birds which pelted them with clay stones, so that they became like plants cropped by cattle?"

The above is an allusion to a story familiar to the Meccan contemporaries of the Prophet.

> The [foreign] king Abraha, bent on a policy of destroying the power of the Meccan sanctuary, led an expedition against Mecca, hoping to destroy the Kaaba. The expeditionary troops were supported by an elephant (some versions say, more than one). But on arriving at the frontier of the Meccan territory, the elephant kneeled down and refused to advance further towards Mecca, although, when his head was turned in any other direction, he moved. Flights of birds then came and dropped stones on the invading troops, who all died...the birth of the prophet is said to have taken place at this time, in the "Year of the Elephant." And, according to the chronology of the prophet's life, this event would have to be dated in or around 570 A.D.
>
> From the Encyclopedia of Islam, New Edition, edited by B. Lewis, Ch. Pellat and J. Schacht (London: Luzac & Co., 1965) p. 895.



218 From Year of the Elephant, p. xxviii (6

Glossary

caid:	a local administrator, judge, and tax collector
djellabah:	a full, loose garment with a hood and with sleeves and skirt of varying lengths
kif:	a smoking material (as Indian hemp) that produces a state of dreamy tranquillity
harira:	Moroccan soup
imam:	religious leader/prayer leader
medina:	literally "city"; in North Africa, refers to the native quarter of a North African city
sheikh:	a Muslim religious leader or scholar

Vocabulary in Context: SAT words found in *Year of the Elephant*

1. Those few seconds . . . annihilated everything I trusted.
2. I woke up with my body contorted.
3. . . . I recognized its ominous signs.
4. I passed between these portals.
5. I look at the dilapidated rooms with their rows of arched windows.
6. They once had schools and synagogues.
7. She was a colossal figure.
8. Nothing upset her except insinuations about her origins.
9. She abducted my little sister.
10. I vowed to infiltrate her kingdom . . .
11. . . . my suspicions were too deep to accept such a mundane explanation . . .
12. Her body was emaciated . . .
13. For our people, divorce is a catastrophe . . .
14. I freeze in amazement at the eloquence of the words.
15. My accent and my room are all that this town has bequeathed to me.
16. I'm no longer capable of showing deference.
17. I'm like a student who fails and is ignominiously dismissed.
18. I left for my wedding night amidst ululations and wailing.
19. Hundreds of civilians slaughtered . . . as the price for a mercenary's lustful whims.
20. . . . the townspeople would rush to the house, ostensibly to greet me . . .
21. I mourned with the rest of my compatriots.
22. From where did we get our strength and fervor?
23. He replied with a cryptic question.
24. She continued to feign ignorance.
25. The world is transitory.
26. . . . the crowds could not stop cheering in delirium.
27. Young men stood leaning against dilapidated walls.
28. We believed that the struggle would wash away all spite and malice.
29. I remained captivated by the thought of God's hidden omnipotence.
30. The day her beauty fades is the day she will turn into a hideous creature.

220

(8)

Reading Journal

Passage from the reading A sentence, line, phrase, or word that jumps out at you as being memorable or significant.	Your response to the passage Why you chose this passage -- emotional or intellectual reaction, question or hypothesis, connection to own experience, interpretation, insight.
"How utterly worthless a woman is if she can be returned with a paper receipt like some store-bought object!" (1)	In many cultures, women are still treated like objects, jerked around by men, their worth often determined by men. This woman, however, seems aware and struggling against being made "worthless." She sounds like a fighter.

221

(9)

1 HIGH SCHOOL WRITING TYPE
AUTOBIOGRAPHICAL INCIDENT

Purpose

To tell a story based on personal experience and to disclose the significance of that experience.

Importance

Helps writers to:

- Recognize similarities in their own lives and those of others
- Narrate an incident, recalling details, specifics
- Reflect: What does it mean to me? to others? Why is it important?
- Gain perspective on their personal experience
- Use personal experiences to support generalizations in expository essays
- Develop resources for fictional stories and characters

Characteristics

- Narrates a story with a central incident
- Provides context
  - -orients readers
  - -describes scene and people
  - -provides background
- Reveals significance—implied or stated
  - -gives insights at time of incident
  - -reflects on incident from present perspective
- Has voice and style, revealing writer's personality and attitude

222

(10)

Autobiographical Incident Writing Rubric/Scoring Guide

6	**Exceptional Writing: Demonstrates Outstanding Competency** • tells a coherent and engaging story that is realized dramatically; uses a variety of narrative strategies with sophistication and control • orients the reader by describing the scene and people; provides context or background for central incident • implies or states personal significance in an integrated way that is not tacked on • has an authentic voice, revealing an attitude toward the incident; immediately engages reader and brings incident to closure • has exceptional sentence structure; uses language with imagination, precision and appropriateness; apt word choices; graceful, varied sentences • is generally free from errors in gran..nar, usage, and the conventions of written English
5	**Commendable Writing: Demonstrates Substantial Competency** • presents a coherent, engaging story but may be somewhat predictable; uses several narrative strategies • orients the reader; a description of the context does not dominate the writing • implies or states personal significance; reflections may be insightful or not completely integrated into the writing • is authentic but may not have a sparkle • uses words with precision and appropriateness; uses expanded vocabulary and varied sentences • is generally free from errors in grammar, usage, and the conventions of written English
4	**Effective Writing: Demonstrates Clear Competency** • describes a well-told incident but may lack coherence; may have digressions but comes back on track quickly; uses limited narrative strategies • is adequate to orient readers to incident • implies or states the significance, but may be superficial or tacked on • reveals an earnest storyteller • adequate control of sentence structure; uses predictable sentences and word choices • may have a few errors in grammar, usage, and the conventions of written English
3	**Basic Writing: Demonstrates Basic Competency** • tells of a specific incident, but demonstrates a limited use of strategies; generally brief; may be a flat, loosely connected series of events • may show a lack of balance between context and incident; may neglect narrative; may start abruptly with minimal orientation • may imply or state significance in a limited way; may include a complete incident but minimal reflection • uninvolved voice • fails to relate incident with appropriate detail; uses predictable sentences & word choice • may have errors in grammar, usage, and the conventions of written English
2	**Developing Writing: Demonstrates Beginning Competency** • may present the incident in a general or fragmentary way; often very brief • may limit or omit reference to context • reflection is superficial or missing • shows minimal evidence of personal involvement • little or no detail; sentences may be short or confusing • may have a variety of repeated errors in grammar, usage, and the conventions of written English; these errors cause confusion
1	**Beginning Writing: Demonstrates Very Little Competency** • responds to prompt but briefly; reader may have to infer incident; focus may be on others rather than self • context very limited or missing • little or no significance • little or no evidence of personal involvement • frequent lapses in sentence control; garbled syntax interferes with sense • may have serious and pervasive errors in sentence structure, grammar, usage and the conventions of written English; these errors cause confusion

• Incident • Context • Significance • Voice • Control • Language/Conventions

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223

(11.)

Skills Covered in Curriculum for Year of the Elephant

PRE-K - 12 ENGLISH/LANGUAGE ARTS CONTENT AND PERFORMANCE STANDARDS MATRIX

READING STANDARDS	WRITING STANDARDS	ORAL COMMUNICATION STANDARDS
CONTENT STANDARD 1: The student experiences through reading a wide range of quality, diverse and multicultural materials and produces evidence of understanding. The student: PS 1.1 ✓ *experiences through reading a wide range of materials* PS 1.2 ✓ *reads and produces evidence of understanding*	**CONTENT STANDARD 4: The student writes for a variety of purposes and audiences, developing fluency, style and voice. The student:** PS 4.1 ✓ *writes to tell a story* PS 4.2 ____ *writes to inform* PS 4.3 ✓ *writes for self expression or to entertain* PS 4.4 ____ *writes to persuade* PS 4.5 ✓ *writes to analyze and interpret* PS 4.6 ✓ *writes to reflect*	**CONTENT STANDARD 7: The student listens actively, thoughtfully and critically to a variety of messages. The student:** PS 7.1 ✓ *follows and generates directions* PS 7.2 ✓ *listens responsively and respectfully*
CONTENT STANDARD 2: The student uses a variety of reading strategies to construct, examine and extend the meaning of diverse materials. The student: PS 2.1 ✓ *flexibly applies reading strategies in order to construct meaning* PS 2.2 ✓ *recognizes how print is organized and read* PS 2.3 ____ *works with print*	CONTENT STANDARD 5: The student writes using a variety of strategies to organize thoughts and information, to develop drafts, revise and edit work as appropriate for audience and purpose. The student: PS 5.1 ✓ *generates and organizes ideas for writing to convey meaning* PS 5.2 ✓ *writes using sentences and paragraphs to convey meaning* PS 5.3 ✓ *uses descriptive language when writing about people, places, things and events* PS 5.4 ✓ *produces writing that includes relevant facts and details* PS 5.5 ✓ *revises and edits written work*	CONTENT STANDARD 8: The student communicates ideas and information orally with increasing confidence, creativity and sophistication for a variety of audiences and purposes. The student: PS 8.1 ✓ *participates in a variety of speaking activities* PS 8.2 ✓ *expresses ideas orally* PS 8.3 ____ *understands that language has structure*
CONTENT STANDARD 3: The student reads confidently and independently for a variety of purposes, including pleasure, aesthetic response, information, understanding, critical analysis and evaluation. The student: PS 3.1 ____ *constructs meaning from a wide range of texts* PS 3.2 ✓ *responds critically to fiction, nonfiction, poetry and drama* PS 3.3 ✓ *recognizes and understands the common features of a variety of literary and informational texts*	CONTENT STANDARD 6: The student writes using appropriate conventions of written language. The student: PS 6.1 ✓ *writes using complete sentences and paragraphs* PS 6.2 ✓ *writes using conventional spelling* PS 6.3 ✓ *writes using correct punctuation and capitalization* PS 6.4 ✓ *writes using correct grammar and usage* PS 6.5 ✓ *writes with increasing command of vocabulary*	CONTENT STANDARD 9: The student engages and interacts effectively and productively in discussions. The student: PS 9.1 ✓ *initiates and participates in conversation with peers and adults* PS 9.2 ✓ *participates in collaborative group process* PS 9.3 ____ *evaluates peer and personal effectiveness in group discussions*

224

PS = Performance Standard

238

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justice than are non-Muslim countries, but even if they are, the reasons are more political than religious. The Koran is no more to blame than the Bible is to blame for the excesses of some Latin American juntas.

The Status of Women

There is probably no issue that has more unfavorably influenced the Western world's image of Islam or more preoccupied lawmakers in Muslim countries than the status of women. Films such as *Death of a Princess*, with its images of repressed Saudi women cruising desert highways in search of sex, and stories about apartments in Jeddah that stand empty because the builder neglected to include separate elevators for women leave indelible impressions.

No brief treatment can do justice to an issue as old as Islam. The fact that it took Egypt's parliament thirteen years to debate and enact minor changes in that country's Law on Personal Status is an indication of the complexity of the subject and the intensity of the feelings it arouses.

To understand the social pressures that wealth, communications, education, and contact with the West have created in the Muslim world, it is necessary to recognize that there is more to the Islamic view of women than polygamy and easy divorce. Rules governing the status and conduct of women in Muslim countries have their roots as much in local and tribal tradition as they do in Islam, and there is a difference between public and private conduct. I have been a guest in homes of Saudi Arabian businessmen where unveiled Saudi women mingled with male guests just as they would in London, but those same women would not appear unveiled on the street.

That it why it is difficult to generalize about the status of women in Islam. Even the casual traveler in Muslim countries can recognize that what is true of women in one country is not true of those in another and that the differences are based more on economics, education, and local custom than on religious doctrine. The robed, veiled Afghan village woman following meekly behind her husband has little in common with the woman in blouse and skirt who runs the tourist information office at Tunis airport and who chats in French and English with any traveler who approaches.

225

210

From Understanding Islam by Thomas Lippman.
Meridian Books 1995

In Tunisia, Egypt, Iraq, and Somalia, women work as flight attendants on the national airlines, waiting on men and serving them liquor. Gulf Air, the airline of the Gulf Emirates, imports women from Europe to do that work. In Egypt, the universities are coeducational. In Saudi Arabia, men and women are educated separately, and women generally see male instructors only on closed-circuit television.

Inconsistency is the rule even within individual countries. In Egypt, as recently as 1976, a female cabinet minister was denied permission to board a flight to Europe at Cairo airport because she could not prove that she had her husband's consent. In Saudi Arabia, where photographs of adult females are rarely seen, foreign women were permitted to read the news on television in the 1970s. In Damascus, it is common to see a young woman dressed in European style shopping downtown with her mother, whose face is concealed behind a black veil and whose body is hidden in a shapeless, monochromatic coat.

When President Jimmy Carter visited Saudi Arabia in 1978, his wife, Rosalynn, was obliged to walk behind him when going down the airport reception line and to dine separately with the women of the royal family while the President ate with King Khalid and the princes. (The U.S. Embassy was obliged to bring in a female information officer from Sanaa, Yemen, to handle Mrs. Carter's part of the program.) Yet after dinner, King Khalid's brother Crown Prince Fahd, the country's leading political figure, received Barbara Walters and gave her an interview. The rules that say Fahd could be interviewed while the King could not and that Fahd could talk to Barbara Walters but not to Rosalynn Carter may be found in the book of Saudi protocol, not in the Koran.

An American woman journalist who is Jewish told me after she had gone to Saudi Arabia to report on a visit by Secretary of State Henry A. Kissinger that her biggest problem in Riyadh was not her religion but the shortage of toilet facilities for women. The Saudis assume that women will not be going to—much less working in—government buildings. I knew a Lebanese architect in Riyadh who designed several buildings for the Saudi government. He said his plans always included extra utility closets with plumbing that could be converted to women's rest rooms when the inevitable day came that they were needed. But even though many Saudi

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241

women now are educated and employed, the workplace still is segregated by sex.

The Koranic vision of women is both liberating and confining, uplifting and degrading. In a society in which women were possessions, taken and put aside like trinkets, often held in conditions approaching bondage, the Koran imposed rules and prohibitions that curbed the worst abuses, ensured women's property rights, and encouraged men to treat women with kindness and generosity.

Women are equal in the faith. The Koran stresses that the women of Islam have the same religious duties as men and the same hope of being admitted to Paradise, although there are exemptions from such obligations as the Ramadan fast granted to women who are menstruating or nursing.

In defining the virtuous—those who are "devout, sincere, patient, humble, charitable, and chaste"—the Koran uses the feminine as well as the masculine form of each word. (33:35) But it would be disingenuous to claim that the Koran accords women an equal place with men in earthly society. A monograph by Gamal Badawi entitled "The Status of Women in Islam," published by the Muslim Students' Association of the U.S. and Canada, makes the crucial point: "In consideration of the physiological and psychological make-up of man and woman, both have equal rights and claims on one another, except for one responsibility, that of leadership."

The Holy Book takes for granted, as indeed it had to in seventh-century Arabia, that men lead the community, fight, hunt, preach, and make law. Women raise children and tend to domestic duties. Women are equal before God and will be judged on the last day by the same standards as men; but the Koranic vision of Paradise, where the faithful will be attended by "dark-eyed virgins," is certainly one that appeals to men. The delights awaiting women are not specified.

The Koran repeatedly belittles women. Referring to the pagan association of female goddesses with Allah, the Koran says, "Would they ascribe to Allah females who adorn themselves with trinkets and are powerless in disputation?" (43:18) The Holy Book teaches, "Men have authority over women because Allah has made the one superior to the others, and because they spend their wealth to maintain them. Good women are obedient. They guard their unseen parts because Allah has guarded them. As for those from

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whom you fear disobedience, admonish them and send them to beds apart and beat them." (4:34) The Koran says nothing about circumcision, though Muslim boys traditionally are circumcised, but it is specific about menstruation. It is an "indisposition," and men should refrain from intercourse with menstruating women until they are "clean," just as is prescribed in Orthodox Jewish law. After women are "clean" again, men are free to have relations with their women as God instructed them. "Women are *your fields*. Go, then, into your fields as you please." (2:223) Women are to dress modestly, cover their finery with cloaks, avert their gaze, and reveal themselves only within the home. The Koran does not require that women veil their faces in public. Saudi Arabia imposes this restriction on women, but most Muslim countries do not. Local custom prevails.

The Koran ratified the traditional roles of men and women in society: men hunting and trading while women keep house, men strong and free, women somehow tainted by the reproductive process God created, dependent upon men, available for use upon demand. Still, the Koran's dictates on women's legal status (as opposed to their social status) were quite advanced for their time, and Islamic law gives women some rights more liberating than those found in Western legal codes.

The Koran teaches, "We shall reward the steadfast according to their noblest deeds. Be they men or women, those that embrace the faith and do what is right We will surely grant a happy life." (16:97)

Other verses are in the same spirit: there is no distinction between men and women in religious duty, and no ancestral Eve is held responsible for the imperfections of mankind. The Koran and the *hadith* laid down rules ensuring for women the respectable and dignified status that had been denied them, and they emphasized the stability of the family. Although many Muslim women now hold jobs and work in the professions, the traditional role assigned to them was domestic. As in many Orthodox Jewish communities and in most Western societies, men made the decisions and controlled the economy; women kept house, raised children, worked in the fields, and limited their employment to cottage industries. The principles of Islamic law ensure that a woman who performs her duties faithfully is ensured a life

of dignity; her husband is obliged to treat her decently. The law may often be violated or ignored, but that is hardly unique to Islam.

The Koran prohibited the practice of taking mothers and other female relatives in marriage. Plural marriage was tolerated, but the maximum number of wives allowed to any man other than Muhammad was four. Divorce was permitted, but men were prohibited from casually putting women aside and taking them again and again, as they had been in the habit of doing.

Islamic law does permit a man to divorce a woman by pronouncement, saying three times, "I divorce you," but it also permits women to initiate divorce proceedings, often on more grounds than are permitted in the United States. If a woman is not supported financially, if she is abused, if her husband refuses to have relations with her or is impotent, she may divorce him.

Contrary to the general impression in the West, Islam does not encourage divorce or permit it to be undertaken lightly. In the words of the Egyptian writer Galwash, "There is no justification for permanently yoking together two hostile souls," but from the Koran he says, "It is clear that Islam discourages divorce in principle and permits it only when it has become altogether impossible for the parties to live together in peace and harmony."

Divorced women may retain their personal property and anything their husbands have given them. Whatever property the husband agreed in the marriage contract to convey must be fully conveyed if there is a divorce, even if it was not fully conveyed at the time of the marriage. This is one of many examples of the way in which *sharia* ensures women's rights over their own property. A woman's money, land, and property are her own, regardless of her marital status.

Adultery and fornication are prohibited by the Koran. In cases of adultery, the man as well as the woman is to be punished with a hundred lashes, and women are protected from reckless or unfounded accusations against them by a Koranic provision. "Those that defame honorable women and cannot produce four witnesses shall be given eighty lashes." (24:4)

Four *suras*, numbers 2, 4, 24, and 65, give in complex detail the rules governing sexual conduct, marriage, and

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divorce. A divorced woman must wait three menstrual cycles before she may remarry. A man who has twice pronounced his intention to divorce a woman must then either make the third pronouncement and let her go or take her back in honor—he may not leave her in suspense. Having divorced a woman a third time a man may not, under the law, remarry her unless she has married and been divorced by another man in the meantime. (To view Islam as permitting easy divorce is misleading; the cumulative effect of the regulations is to restrict what previously had been a casual practice.)

Children and close female relatives are not to be taken in marriage. Sex with slave-girls is permitted, but the slave-girls may not be sold into prostitution. A Koranic injunction against marriage to unbelievers has meant, in legal practice, that Muslim men may marry Muslim women or women from among the "people of the book," but they may not marry polytheists or pagans. Muslim women may marry only Muslim men.

Whatever the circumstances, men are cautioned to treat women with kindness and respect, and to honor all terms of the marriage contract. Men and women both are instructed to "turn their eyes away from temptation," curb their sexuality, and live modestly.

The law is equivocal on the subject of polygamy. Plural marriage was common in Muhammad's time, and as a practical man seeking to enlist converts, he could not abolish it outright, especially since he himself had nine wives, though not all at one time. The Koran permits polygamy, but in terms that discourage and limit the practice.

I once watched a rich Saudi arrive at a hotel in Damascus with his entourage: four wives, veiled, trailing dutifully behind him. The scene fitted the stereotype perfectly, but the reason I remember it is that it was actually a rarity. Polygamy is practiced in some countries, and Islamic law does permit it, but it is by no means the norm, and some Islamic countries have simply outlawed plural marriage altogether.

Countries that prohibit polygamy by legislation cannot be accused of violating *sharia;* rather than violating it by prohibiting plural marriage, they are carrying its provisions to their logical conclusion. But those apologists for Islam who say that the Koran actually prohibits plural marriage—by the famous limitation that polygamy is permitted only to those

who can treat all their wives equally, and since nobody can do that, polygamy is never permitted—are on shaky ground.

The Koran says (in the Yusuf Ali translation, clearer in this passage than the Dawood), "If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one." (4:3) Elsewhere the Koran says that it is not possible to treat several wives equally. But to interpret these passages as a ban on polygamy reads too much into them.

As Galwash and other commentators point out, it is not possible to believe that the Koran bans as sinful something the Prophet himself is known to have done. Galwash argues that there are times and places in which social conditions make polygamy desirable, as in Muhammad's day, when widows of slain Muslim warriors needed to be cared for in dignity. Islam limits polygamy, rather than encouraging it, but it is going too far to say that it actually prohibits the practice.

Sharia and Contemporary Society

It slanders Islam to think of it as a vengeful, primitive religion characterized by polygamy, the execution of adulterers and apostates, and the cutting off of hands. To walk the streets of Alexandria, Isfahan, or Lahore is not to enter some feverish world of scimitar-wielding vigilantes on guard against infidels and fornicators. Muslims have a well-developed sense of right and wrong, but mostly they go about their daily business like any other people, recognizing God's dominion but more concerned with putting food on the table than with punishing fornicators. The revolution in Iran made other Muslims uncomfortable precisely because of its relentless zealotry.

The Prophet said, "The blood of a Muslim may not be legally spilt other than in one of three instances: the married person who commits adultery; a life for a life; and one who forsakes his religion and abandons the community." This instruction is permissive, not mandatory. Execution for these offenses is not standard. Adulterers generally are not put to death (even when four adults can be found to testify that they witnessed the event, as required before punishment

may be administered), and death for apostasy is rare—so rare that many Muslim leaders were shocked when Ayatollah Khomeini endorsed a call for the murder of Salman Rushdie, the renegade Muslim author of *Satanic Verses*. The spirit of Islamic law emphasizes justice for transgressors, equity for victims, and mercy for the unfortunate. Only unreconstructed literalists argue that justice today requires adherence to practices that applied in the seventh century.

Even when the law is specific and unequivocal it is not uniformly applied, because jurisprudence is made and changed by men and is not characterized by unanimity. It is clear, for example, that Muslims are forbidden to eat pork. But how does a modern government enforce that rule, if at all? In Saudi Arabia, no pork products are produced and none may be imported. In neighboring Qatar, the same rules apply, except that in the rear of a big supermarket there is a "pork room," where non-Muslim foreigners may shop for ham and sausage. In Egypt, swine are raised, and pork is openly sold in butcher shops. Most of the pork trade is carried on by Christians. Muslims avoid it, but not because of any action by the government.

As for apostasy, the Koran pledges punishment for it in the next world only, not on earth. In 1977, zealots in the Egyptian parliament introduced a bill to require the government to impose capital punishment on apostates, which they said was required by *sharia*. That touched off a public debate including long editorials in the newspapers, which concluded that abandonment of Islam, while sinful and reprehensible, does not require death for the apostate. If it did, there would be a bloodbath in upper Egypt, where there is a large Coptic Christian population. Christian men embrace Islam because it permits divorce, but then return to Christianity once they have shed their wives. They are apostates, but they are not executed, although in recent years they have been attacked by Muslim vigilantes.

The individual Muslim must be guided in his conduct by the principles of *sharia*, which shows him how to live in a way pleasing to God. The purpose of rules and regulations devised by humans is to put those principles into practice in order that God's will be done. The rules are not an end in themselves, they are not the same in all countries or societies, and they are not carved in stone. While retaining the *sharia* rule that a man may divorce his wife by pronouncing three times his intention to do so, for example, many coun-

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4 *Imperialism of Language*

English, a Language for the World?

Everyone in the world has a language, either the language of his or her parents or one adopted at birth or at a later stage in life. So when we consider English as a possible language for the world, we are all drawing from the languages and cultures in which we are rooted. The topic also brings up the question of choosing one language from among many languages. What we are therefore discussing is the relationship between English and the various languages of the world. In short, we are really talking about the meeting of languages.

Every language has two aspects. One aspect is its role as an agent that enables us to communicate with one another in our struggle to find the means for survival. The other is its role as a carrier of the history and the culture built into the process of that communication over time. In my book *Decolonising the Mind* I have described language as the collective memory bank of a people. The two aspects are inseparable; they form a dialectical unity.

However, either of these two aspects can become more pronounced than the other, depending in the circumstances surrounding the use of a language, and particularly those surrounding an encounter between languages. For instance, are the two languages meeting on terms of equality and independence? The quality of the encounter between languages both in the past and in the world today, and hence the dominance of one aspect over the other at a given time, has been determined by the presence or absence of independence and quality between the nations involved.

Let me give one or two examples. Scandinavians know English. But they do not learn English in order for it to become the means of

communication among themselves in their own countries, or for it to become the carrier of their own national cultures, or for it to become the means by which foreign culture is imposed on them. They learn English to help them in their interactions with English people, or with speakers of English, to facilitate commerce, trade, tourism, and other links with foreign nations. For them English is only a means of communication with the outside world. The Japanese, the West Germans, and a good number of other peoples fall in the same category as the Scandinavians: English is not a substitute for their own languages.

When nations meet on terms of independence and equality, they tend to stress the need for communication in the language of the other. They choose the language of the other merely to ease communication in their dealings with one another. But when they meet as oppressor and oppressed, as for instance under imperialism, then their languages cannot experience a genuinely democratic encounter. The oppressor nation uses language as a means of entrenching itself in the oppressed nation. The weapon of language is added to that of the Bible and the sword in pursuit of what David Livingstone, in the case of nineteenth-century imperialism, called 'Christianity plus 5 percent.' Today he would have probably described the same process as Christianity, debt, plus 40 percent in debt servicing. In such a situation, what is at stake is language as more than a simple means of communication.

Needless to say, the encounter between English and most so-called Third World languages did not occur under conditions of independence and equality. English, French, and Portuguese came to the Third World to announce the arrival of the Bible and the sword. They came clamouring for gold, black gold in chains, or gold that shines as sweat in factories and plantations. If it was the gun which made possible the mining of this gold and which effected the political captivity of their owners, it was language which held captive their cultures, their values, and hence their minds. The latter was attempted in two ways, both of which are part of the same process.

The first was to suppress the languages of the captive nations. The culture and the history carried by these languages were thereby thrown onto the rubbish heap and left there to perish. These languages were experienced as incomprehensible noise from the dark

227

248

From Moving the Center: The Struggle for Cultural Freedoms by Ngugi wa Thiong'o
James Currey Ltd., London 1993

249

Tower of Babel. In the secondary school that I went to in Kenya, one of the hymns we were taught to sing was a desperate cry for deliverance from that darkness. Every morning, after we paraded our physical cleanliness for inspection in front of the Union Jack, the whole school would troop down to the chapel to sing: 'Lead kindly light amidst the encircling gloom, lead thou me on.' Our languages were part of that gloom. Our languages were suppressed so that we, the captives, would not have our own mirrors in which to observe ourselves and our enemies.

The second mode of captivation was that of elevating the language of the conquerer. It became the language of the elect. Those inducted into the school system, after having been sifted from the masses of the people, were furnished with new mirrors in which to see themselves and their people as well as those who had provided the new mirrors. In short, they were given a language called English or French or Portuguese. Thus equipped with the linguistic means of escape from the dark Tower of Babel, the newly ordained, or those ready to be ordained as servants of the new order, had their minds systematically removed from the world and the history carried by their original languages. They looked, or were made to look, to a distant neon light on a faraway hill flashing out the word EUROPE. Henceforth Europe and its languages would be the centre of the universe.

The French, faithful to the philosophical and aesthetic traditions of their culture, had given the whole process a name: *assimilation*. The English, less aesthetically and philosophically inclined, simply called it *education*. But Lugard, a soldier-turned-administrator who nonetheless retained the bluntness of a military man, had provided the key to understanding what lay behind this pragmatic education programme, one that was often formulated in bits and pieces: *indirect rule*. He had coined the phrase to refer to the practice of co-opting chiefs to facilitate British rule in Africa. In fact, subsequent educational practice produced more faithful 'chiefs' for the system as a whole than those who had been appointed earlier by Lugard. The point however is that the mastery of the English language was the measure of one's readiness for election into the band of the elect.

In *Decolonising the Mind* I have described how the process of alienation from our own languages with the acquisition of a new one

actually worked. I have told of instances of children being punished if they were caught speaking their African languages. We were often caned or made to carry plaques inscribed with the words 'I am stupid' or 'I am an ass'. In some cases, our mouths were stuffed with pieces of paper picked from the wastepaper basket, which were then passed from one mouth to that of the latest offender. Humiliation in relation to our languages was the key. 'Look up unto the hills' was the constant call: that was where the light from Europe shone, and the gateway to it was English. The English language was the bearer of all knowledge in the arts and sciences. According to Greek tradition, Archimedes could have moved the world had he had a firm ground on which to stand. In twentieth-century Africa he would have been advised to stand on the firm ground of the English language in order to move the world. Indeed for some of us, English was made to look as if it was the language spoken by God.

One of our English teachers, ironically a Scotsman, used to urge us to follow the footsteps of Christ in the use of the English language. As you know, when young people learn a new language, they tend to favour the heaviest and longest of words because such words sound more learned. The teacher would tell us that Jesus Christ used the simplest English. The Bible contained the greatest sentence in English literature which happened also to be the shortest. It was left to a student to remind him that Jesus probably spoke Hebrew, and that the Bible from which the King James Version had been translated, was more likely to have been written in Hebrew.*

You may think that I am talking about some attitudes to the English language that prevailed thirty years ago. Well, you are very wrong. Recently, on my way to Berlin with my mind very much on this seminar, I chanced to open the London *Evening Standard* of 7 October 1988, and came across an article concerning the British education secretary Kenneth Baker's visit to the Soviet Union. The paper told us how Baker had been amazed to find English being spoken in a certain part of the Soviet Union: 'Just think of it. There I was in Novosibirsk. Two thousand miles from anywhere, and yet the people could speak English perfectly. They've never been to England or America. But they read our classics.' That is well and

*I note that Christ spoke Aramaic and not Hebrew and that the New Testament was written in Greek. To correct the child's misconception is hardly to weaken his point, which retains its polemical truth with respect to the teacher's assumptions.

good. Any group learning the language of another group is a positive thing. But why were these citizens of Novosibirsk putting so much work into perfecting their English? According to Kenneth Baker, as quoted by the same issue of the *Standard*, there was a deeper motive: 'The Russians associate England with progress, so they work thoroughly and very hard at their English. They want to get away from the old-fashioned totalitarian state-controlled society.' You have heard it for yourselves. Socialism, which is only seventy years old, is already old-fashioned. Capitalism, which is four hundred years old, is modern. But the point to note for our argument is that even today English is the means of taking people away from the 'gloom' of socialism into the 'light' of modern capitalism.

Let me now relate to you very briefly how some of us were taken by English from the dark Babelic towers of nineteenth-century Africa to the modernity of twentieth-century colonial Africa. In my primary school we were taught English from a text under the general series 'Oxford Readers for Africa'. We used to read the story of a boy called John and a girl called Joan. And it thus came to pass that, while still in my village and before I knew the names of any other towns in Kenya, I already knew about a town called Oxford where the two children were born and another called Reading, where John and Joan went to school. We, the new readers, followed them wherever they went. One day we went to visit another town called London; we went to a zoo and walked along the banks of the river Thames. It was a summer holiday. Oh, how many times did the river Thames and the British Houses of Parliament beckon to us from the pages of our English language text books! Even today, when I hear the name of the river Thames or travel in its vicinity, I still remember Joan and John. And Oxford represents to me less the great seat of exclusive scholarship that it is supposed to be than the exclusive home of the fictitious John and Joan of my primary school textbook.

Don't get me wrong. I do not think it a bad thing for a language to be taught in the geographical, cultural, or historical setting of the land which produces it. After all, even the communicative aspect of a language cannot be divorced from its cultural emblems – the Thames for the English language, the Eiffel Tower for the French, the Leaning Tower of Pisa for the Italian, the Great Wall of China

for the Chinese, Mecca for the Arabic, Mombasa for the Kiswahili. To know a language in the context of its culture is a tribute to the people to whom it belongs, and that is good. What has, for us from the former colonies, twisted the natural relation to languages, both our own and those of other peoples, is that the languages of Europe – here, English – were taught as if they were our own languages, as if Africa had no tongues except those brought there by imperialism, bearing the label MADE IN EUROPE.

Thus English and the African languages never met as equals, under conditions of equality, independence, and democracy, and this is the root of all subsequent distortions. They met with English as the language of the conquering nation, and ours as the language of the vanquished. An oppressor language inevitably carries racist and negative images of the conquered nation, particularly in its literature, and English is no exception. I do not want to go into this aspect of the language here. Many studies in this area have already been done. Suffice it to say that some works bearing these offensive images, like those of Elspeth Huxley, Karen Blixen, Rider Haggard, Robert Ruark, Nicholas Monsarrat, to name just a few, found their way into the school English curriculum. Imagine it: if the African languages had all died, African people would have had to define themselves in a language that had such a negative conception of Africa as its legacy.

What prevented our languages from being completely swallowed up by English and other oppressor languages was that the rural and urban masses, who had refused to surrender completely in the political and economic spheres, also continued to breathe life into our languages and thus helped to keep alive the histories and cultures they carried. The masses of Africa would often derive the strength needed in their economic and political struggles from those very languages. Thus the peoples of the Third World had refused to surrender their souls to English, French, or Portuguese.

But the Third World was not the only place where English tried to grow on the graveyard of other peoples' languages. Even in Britain I have heard similar complaints from regions whose original languages had been swallowed up by English or in regions where they are putting up a last ditch struggle to prevent their languages from being killed and buried forever.

Once again, I am not only talking about complaints that I heard

many years ago. When I returned from West Berlin, I happened to open a newspaper, the *Morning Star* of 21 October 1988, only to find an article by Lyn Marierid of the Welsh Language Society protesting the continuing decline of the Welsh language:

> In recent years, rural areas, which have for decades been considered strongholds of the language, have become completely Anglicised as ordinary working-class people have been systematically priced out of their native areas.
>
> Perhaps some readers are asking at this point why it should be so important to retain such a language as Welsh.
>
> If we consider it important for a people to be aware of their past in order to be able to shape their future, then it is pointedly relevant. For generations, the Welsh working class was utterly dependent on the Welsh language and culture.
>
> Now it appears that the Welsh language in Wales is under threat of death. That, indeed, is the cost of 'yuppiefication' in this particular part of Britain. Should it die, then the history of a whole people would be a closed book for many people.
>
> As socialists we know that capitalist culture seeks to deny working people their rightful place in their own history so that it may not be a source of inspiration for their continued struggle in the present.
>
> Language too is denied them for similar reasons.
>
> Languages do not grow, age and die. They do not become irrelevant to the 'modern age' due to some intrinsic fault in their composition.
>
> They are lost when the predominant class in society has no use for them.

The decline of the Welsh language has roots in the inequality prevailing between the nationalities that inhabited the two linguistic regions. Even Kenneth Baker, when talking about the spread of English in Russia, did not say, from what one gathers in reading the report in the *Evening Standard*, that the Soviets looked up to Britain for progress. They looked to England, the original home of the English language.

Today, the West European languages and African languages are where they are in relation to one another, not because they are

inherently progressive or backward but because of the history of oppression on one hand, and the resistance to that oppression on the other. That history of oppression dates back a long time, but it is best symbolised by the Berlin Conference of 1884 at which Africa, for example, was carved up into various 'spheres of influence' of the European powers. Today we can see that English, outside its home base in Britain and the United States, has firmly taken root in all respects only in those areas of the globe – and these are quite considerable – which have been within the Anglo-American economic and political empire stretching from Queen Victoria to Ronald Reagan. These are also the areas in which neo-colonialism has taken firm root. The rulers of these neo-colonies feel that they share the same outlook as the rulers of the United States and Britain because, quite apart from many other things they have in common, they speak the same tongue and share the value systems of the English-speaking ruling classes the world over.

The consequences of that history of inequality and oppression can be seen in each of the affected countries in Africa, particularly in the internal relations between the various classes and in the external relations with other countries. In these countries, English, French, and Portuguese occupy the centre stage. They are the official languages of instruction, of administration, of commerce, trade, justice, and foreign communications. In short, they are the languages of power. But they are still spoken only by a minority within each of the nationalities that make up these countries. The majority of the working people in Africa retain our African languages. Therefore the majority of the people are excluded from centre stage since they do not have mastery of the language of power. They are also excluded from any meaningful participation in modern discoveries. English, French, and Portuguese are the languages in which the African people have been educated; for this reason the results of our research into science, technology and of our achievements in the creative arts are stored in those languages. Thus a large portion of this vast knowledge is locked up in the linguistic prison of English, French, and Portuguese. Even the libraries are really English (or indeed French or Portuguese) language fortresses inaccessible to the majority. So the cultivation of these languages makes for more effective communication only between the elite and the international English-speaking bourgeoisie. In short the elite in Africa is,

in linguistic terms, completely uprooted from the peoples of Africa and tied to the West.

As for external relations between Africa and the world, African languages hardly occupy any place of honour. Once again their place has been occupied by English, French, or Portuguese. Among the official languages at the United Nations there is not a single language of African origin. In fact it is interesting that of the five continents, the only one not represented linguistically at the United Nations is Africa. It is surely time that Kiswahili, or Hausa, Wolof, Shona, Amharic, or Somali be made one of the official languages of the United Nations Organisation and all its organs; but that is a matter for another seminar. At present we are discussing English as a possible language for the world.

I have so far discussed or pointed out only the racist tradition of the English language. As a language of imperialism, it could not but be marked by the very disease it carried. But as the language of the people of Britain and America, it also has a democratic tradition, reflecting the democratic struggles and heritage of the British and American people. In its democratic tradition it has added to the common pool of human creativity; in the arts, for instance, with such great names as Shakespeare, Milton, Blake, Shelley, Dickens, Conrad, Bernard Shaw, Graham Greene, to name only a few. I am not surprised that Kenneth Baker found Soviet children in Siberia reading some of these classics of the English language. If he had also gone to even the remotest village in Africa he might very well have found more children struggling with Dickens, alongside Brecht, Balzac, Sholokhov, and of course Sembene Ousmane, Alex la Guma, Veiera, and other African writers. A lot of this material would be available in English translation. That side of the English language is important, and it is part of the common heritage of humankind along with what has been contributed by other languages, including those from Africa. But English as a language for the world is another matter.

English, a language for the world? It would certainly be good for each country in the world to have a language in which all nationalities inhabiting its boundaries could participate. It would be equally good if the world had a language in which all the nations of the earth could communicate. A common language of communication within a country, a common language of communication for the

world: that is the ideal, and we have to struggle for it.

But that language, whichever it would be, should not be planted in the graveyard of other languages within one country or in the world. We must avoid the destruction that English has wrought on other languages and cultures in its march to the position it now occupies in the world. The death of many languages should never be the condition for the life of a few. On the contrary, the lives of many languages should add life to whichever language emerges as the transnational or universal language of communication between people. We, the present generation, must distance ourselves from the false and bloody logic of development theory handed to us by imperialism: the claim that the cleanliness of one person must depend on pouring dirt onto others; that the health of a few must depend on their passing their leprosy onto others; that the wealth of a few people or a few nations must be rooted in the poverty of the masses of people and nations.

So, what would be the proper foundation for the emergence and the universal acceptance of a language for the world?

First, the absolute independence and equality of all nations in the economic, political, and cultural spheres. Such an equality would of course be reflected in the equality of languages. We live in one world. All the languages in the world are real products of human history.

They are our common heritage. A world of many languages should be like a field of flowers of different colours. There is no flower which becomes more of a flower on account of its colour or its shape. All such flowers express their common 'floralness' in their diverse colours and shapes. In the same way our different languages can, should, and must express our common being. So we should let all our languages sing of the unity of the people of the earth, of our common humanity, and above all of the people's love for peace, equality, independence, and social justice. All our languages should join in the demand for a new international economic, political, and cultural order.

Then the different languages should be encouraged to talk to one another through the medium of interpretation and translation. Each country should encourage the teaching of languages from the five continents of the earth. There is no reason why each child should not master at least three languages as a matter of course. The

art of translation and interpretation should be an integral subject in schools, but it is sad to note that in the English education system and in English culture generally, the art of translation does not enjoy the same status as the other arts. Through translations, the different languages of the world can speak to one another. European languages have always communicated with one another such that today it is possible to read nearly all the classics of Russian, French, or German literature and philosophy in any of those languages, thanks to the art of translation. But there is very little mutual translation between African languages and, say, English and French. And the colonial dominance of English and French in African lives has made African languages so suspicious of one another that there is hardly any inter-African communication. In any case, very few resources, if any, nationally or internationally, have been put into the development of African languages. The best minds among lettered Africans have been channelled into the developing of English, French, and Portuguese. But, difficult as the case may be, interlanguage communication through translation is crucial. If on top of all of this there were one common language, then the different languages of the world could further communicate with one another via the international common language. In that way, we could build a real foundation for a common world culture that is firmly rooted in, and draws its real sustenance from, all the peoples of the world with their distinct experiences and languages. Our internationalism would be truly rooted in all the peoples of the world.

When there is real economic, political, and cultural equality among nations and there is *democracy*, there will be no reason for any nation, nationality, or people to fear the emergence of a common language, be it Kiswahili, Chinese, Maori, Spanish, or English, as the language of the world. A language for the world? A world of languages! The two concepts are not mutually exclusive provided there is independence, equality, democracy, and peace among nations.

In such a world, English, like all the other languages, can put in an application, and despite its history of imperialist aggression against other languages and peoples, English would make a credible candidate. Such applicants must in the meantime work hard to remove such negative qualities as racism, sexism, national chauvin-

234

ism, and negative images of other nationalities and races so as to meet the criteria of acceptance as a language for the world. In this respect Kiswahili would make an excellent candidate for the world language. It already has the advantage of never having grown in the graveyard of other languages. Kiswahili has created space for itself in Africa and the world without displaying any national chauvinism. The power of Kiswahili has not depended on its economic, political, or cultural aggrandisement. It has no history of oppression or domination of other cultures. And yet Kiswahili is now spoken as a major language in Eastern, Central, and Southern Africa as well as in many other parts of the world.

I have nothing against English, French, Portuguese, or any other language for that matter. They are all valid in as far as they are languages and in as far as they do not seek to oppress other nations, nationalities, and languages. But if Kiswahili or any other African language were to become the language for the world, this would symbolise the dawn of a new era in human relations between the nations and peoples of Africa and those of other continents. For these reasons I for one would like to propose Kiswahili as the language for the world.

Translated from the Gĩkũyũ by Wangũi wa Goro and Ngũgĩ wa Thiong'o